Evangelical Christendom

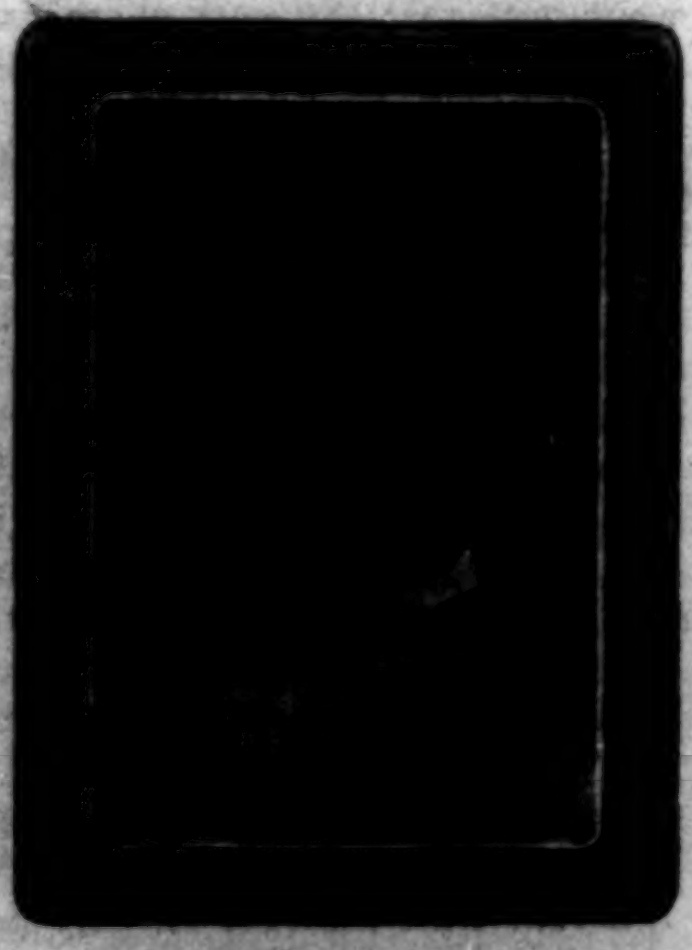
"Unum Corpus sumus in Christo."

Jan.-Feb., 1914.

Prayer and World Missions.*

We are met together, not at an ordinary missionary meeting, but for the very special purpose of *united prayer*. Therefore, it is not my intention to-day to speak, as I might at a missionary meeting, of Uganda, but rather to speak on behalf of missionaries abroad, saying how much we owe to the Church at home, and how much we necessarily rely upon the Church at home, in this matter of united prayer. I think it is the privilege of missionaries, as such, to receive a very large support in the matter of prayer and interest and sympathy, which is often not given to the home worker. There is something romantic often about a mission, and especially a new mission or a flourishing mission, which calls out a great deal of sympathy, and with it a great deal of prayer. Work at home, in some town slum, surrounded by sordid houses and life, with nothing particularly attractive or novel about the work, often calls out very much less sympathy and prayer. But there is very little, to my mind, to choose between the worker abroad, as in Africa, and the worker at home. Certainly we in the foreign field have no monopoly of hardship. There is obviously and necessarily a certain amount of hardship; but one dislikes to hear a missionary bringing that forward, as though he had a certain monopoly of difficulties or of hardship. You can find hardships and difficulties at home, just as you can find them abroad in the foreign field. You can be uncomfortable in England, just as you can be uncomfortable in the tropics. A man going outside of civilisation expects that he will not have the conditions of civilisation there, and, after all, the missionary does not face more, in the ordinary course of events, than a Government official, or a trader, or a settler is prepared to face for his interests. Certainly the foreign missionary has no monopoly of devotion or heroism. I take it that one who goes, day after day, in and out of the houses in some obscure country village, or in some crowded slum of England, knows what real devotion and heroism mean, devotion and heroism which perhaps do not receive much public recognition, but nevertheless are seen by One who marks all these things. And yet the missionary does undoubtedly inherit a great body of support in the way of prayer, and we in Uganda, perhaps more than any, have been upborne by prayer. I know personally how much we owe to it.

Take one single illustration. I remember working, one term, in one of our native boarding schools, During the first half of the term, in this school of



THE RT. REV. J. J. WILLIS, D.D.,
Bishop of Uganda.

*Address given on Thursday, January 8th, 1914, in connection with the Universal Week of Prayer, Central London Meetings.

120 boys, we had our regular organisation; but everything seemed to be going heavily, the boys listless, and one thing after another going wrong. We wrote home about it, and the result was that a great many friends at home definitely brought prayer to bear on that particular place, and the second part of that term was remarkably different—the same classes going on, but now everything seemed to go with a swing. It seems to me that the modern motor-car supplies a suggestive illustration of the relation of the man of prayer at home to the worker abroad. We, representing the driver, can see the actual conditions in the foreign field. We have to steer our course in and out of the traffic there. But the motive power, to a very large extent, comes from the unseen forces here in England. As you kneel down, day after day, it may perhaps seem to be hardly worth while to pray; yet away in some far-distant part there is the answer coming, and we in the field know very well whether people at home are really praying or not.

With regard to Uganda, there has been a very general impression—and I certainly shared it myself thirteen years ago before I went out—that the work there was practically finished, and that the Gospel had spread all over the country; that it was a Christian nation, with Christian chiefs and a Christian king, and that it might be better to go to some other unevangelised part. But after thirteen years of life there, one feels how we are as yet only at the very beginning of all things. We have a kingdom called Uganda, whose boy king came to England only a few months ago. He has about seven hundred thousand people in his kingdom. Buganda is the name given to this kingdom. The *Protectorate* of Uganda is quite a different thing from the kingdom of Buganda, and stretches literally hundreds of miles beyond it. In the Protectorate there are a great variety of different tribes, almost entirely heathen at the present time. The *Diocese* of Uganda extends not only over the Protectorate, but beyond it, into the British East Africa Protectorate, including part of that as well. Out of the total population of the diocese, which is about four millions, I suppose that rather under half a million are at present in touch with Christianity. That is, the great majority have still to be reached.

There are two special matters for prayer that I will ask you to remember with regard to Uganda. The first concerns the consolidation of the work that has been done in Uganda. We have now a great Native Church, which is really a *Native* Church, self-governing and in almost every respect self-supporting: that is to say, it pays its own clergy and its own teachers and catechists; and that Church now numbers about ninety thousand baptised men, women, and children. Beyond that, there are a great number who are in touch with Christianity who attend services on Sundays, or join the schools, but are not yet baptised. Altogether the adherents number something like two hundred thousand in this diocese. I mention that to show the extraordinary difference between Uganda and British East Africa—the one where Christianity has triumphed, and the other where Mohammedanism, up to the present almost, may be said to have the field.

In British East Africa the work started about the middle of last century, in 1844. The work in Uganda started in 1877. That is to say, on the East Coast the mission had a long start. To-day, in East Africa, in connection with the C.M.S., there are about 2,500 Christians; in Uganda, as I said, 90,000. What has made the difference? In the one the Mohammedans arrived first, and we have come to find the ground already occupied. In the other we have gone before the Mohammedans got in, and we have had a practically clear field. As I have said, there is a Native Church strong in numbers, with practically all the chiefs of any importance numbered among its adherents or baptised Christians, and with complete control of the whole education of the country. In our own schools we have 64,000 boys and girls, with all the literature of the country issuing from a Christian press, and the Native Government of the country essentially Christian.

But the very fact that Christianity has become popular in Uganda has brought

with it grave dangers. They have come over so quickly, within thirty years everything has been transformed and changed, and that Church is now passing through deep waters. Anyone might indeed have foreseen that it would be so. Our difficulty at present is to find men properly trained to undertake the Pastoral supervision of those Native Churches. They are scattered over a wide area, the whole of the diocese being considerably larger than the United Kingdom. We have upwards of 3,000 native catechists and teachers of various kinds, and it is of the utmost importance to give these adequate training. They themselves are for the most part immature and inexperienced, and they need trained Europeans to teach and supervise them in their work. We have gained much in Uganda, but our responsibility at the present time is great. Our prayer for Uganda must be, that the Native Church—beset with the temptations accompanying civilisation and wealth and liberty, to go where they like and do what they like—may stand firm.

Outside Uganda the great heathen population which is lying in darkness is inclined either to Mohammedanism or to Christianity. At the present the strong tendency is towards the latter. We can thank God for that. Let me give you one instance. I heard, only two days ago, from a missionary working in the eastern part of the diocese, that two heathen chiefs, each of considerable importance in his own country, brothers, were each anxious to have a Christian missionary in his district. This was only last year. Only one missionary was available, and he chose one of the brothers. The result was, that this brother gathered his people together, and they came by the score, day after day, to be taught. Of course the work is still in a very elementary stage, but their keenness to learn is remarkable. As soon as their first reading sheets arrived, a few months ago, within half an hour of their being available about 125 had been sold—not *given*. That chief and many of his people are now enquirers; but the other chief has become a Mohammedan. That shows very clearly that we have no time to lose, and that while these people are waiting to be taught, and the chiefs are anxious for teachers to be sent to them, our responsibility is great; but such an opportunity may be lost.

One other matter. I would ask you to pray not only for the Church in these heathen countries, but also very specially for the *missionaries*. When I first went there and started out one beautiful sunny morning, looking out over the great expanse of country, I remarked to my companion, "And this is missionary hardship!" He said, "Wait till you have lived *alone*." Unquestionably, the chief difficulty of missionary life is its *isolation*. Fourteen of our stations are what we call one-man stations, and a missionary may be fifty miles from the nearest mission. He has the natives for companions, but, as far as European companionship goes, is literally alone. That has a very trying effect upon most men. Either the man becomes selfish and eccentric, or he becomes depressed and morose, or he loses heart and eventually comes home, or he may plod on, having lost his freshness and power. As you think of those who are really isolated, I do ask you to pray especially for them. Remember that in a country like Uganda every missionary is, from the force of his position, necessarily a leader, and we know well enough that as soon as a man reaches the summit of the hill he feels the full strength of the blast. A missionary may have as many as 100 or 150 village "churches" under his guidance, with a large staff of native workers who all look up to him; and if he fails or if he loses his buoyancy and power, the whole community feels the effect of his failure. When our Lord said to Peter, "Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not," He knew well that Satan was doing then what he does to-day, attempting to dislodge those who are put in prominent positions. Therefore we need, in thinking of the mission field, to bear up those who lead, because everything depends, humanly speaking, upon them. We are met here specially for prayer, and I am not going to say more now, excepting to repeat that we in the mission field do rely upon earnest Christians at home to supply that motive power that alone can make us effective in the work to which we have been called.

J. J. WILLIS,
Bishop of Uganda.

In Memoriam

LORD RADSTOCK

Born 1833. Died 1913.

WILLIAM HEATHCOTE FROWD SEAGRAM

Born 1844. Died 1914.

MARTIN JOHN SUTTON

Born 1850. Died 1913.

"We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace to follow their good examples."

Notes.

In Memoriam.—With profound regret we are called upon to chronicle the passing from earth of three notable members of the Alliance, whose names we inscribe for special remembrance, not only on account of their virtue, and devotion to the cause of Christ throughout the world, but for their long and intimate association with the World's Evangelical Alliance, of which all three were officers. They have fallen in the forefront of the battle, each with his sword in his hand, each in full possession of faculties which for long years made them leaders in many branches of religious and evangelical activities, each desiring that the testimony of their course on earth should be "I have fought a good fight; I have kept the faith." We know that they are now in the presence of Him whose Gospel was the inspiration of their conviction, consecration, and their courage.

LORD RADSTOCK for more than half a century filled a unique place among Evangelical Christians. His figure was familiar wherever Christians came together in the unity of the Spirit, and to the very end, which came in Paris, whither he had gone to continue his much-loved work of evangelisation in France, he was fired with ambition to preach the Gospel, that by all means he might save some. Lord Radstock's death called forth a notable appreciation in the *Times* newspaper, more than a column being devoted to a review of earlier and later interests and activities which were crowded in their number and variety. Lord Radstock first joined the Council of the Evangelical Alliance in 1865, and although in later years his visits to France and other parts of the Continent caused long absences from England, he never missed the annual Week of Prayer, in which he took delight; his absence from the observance which has just closed being the subject of remark and regret.

The death of Mr. W. H. SEAGRAM removes from the membership-roll and the Council of the World's Evangelical Alliance

one whose place it will be difficult to fill. As we write, there lies before us a letter from a fellow-member of the Council which says, "by the death of Mr. Seagram we have lost a true friend of the cause." This will be the universal feeling, and under a deep sense of loss we can only dwell upon the loving spirit, fidelity to the cause of Christ, keen intellect and sound judgment which made him so acceptable as a member, not only of the Council of the Alliance, but of numerous Evangelical organisations in which he took a lively interest. Mr. Seagram first joined the Council in 1896, subsequently, in 1903, becoming Treasurer, usually occupying the Chair at the meetings of the Executive Council in the absence of Lord Kinnaird. The funeral service at St. Paul's, Portman Square, on Tuesday, January 27th, at 12.30 p.m., was in accordance with the simplicity which characterised our friend's life; the service, which was attended by a large and representative congregation, including the majority of the members of the Executive Council of the World's Evangelical Alliance and representatives of numerous organisations. The address by the Rev. J. Stuart Holden, M.A., made a great impression upon all present, and as we left the church, and the tired body, to be laid to rest the next day at Bratton, in Wiltshire, we realised the force of the saying, "whenever we lay to rest the dust of our beloved fellow-members in the one great Church, the Church dies at that point, and is weaker, and she can only renew her life as she passes out to proclaim the Evangel and win individual souls that they may be brought into the holy and sacred fellowship." This, to Mr. Seagram, was the inspiration, the ambition, the *summum bonum* of Christian service and work, and it will never be known here how greatly he was used in his eager quest for souls.

Mr. Martin John Sutton was one of the best known Evangelical laymen, and the startling suddenness of his death came as a great shock to the wide circle of acquaintance associated with his many philanthropic and religious activities. The eldest son of the late Mr. Martin Hope Sutton, he warmly espoused the cause of the Alliance, thus continuing the keen and generous interest displayed by his father in its important work. Although Mr. Martin John Sutton only consented to join the Council of the Alliance in 1906, he had for many years followed its work with personal interest, and as he came to know more of its eternal principles, and its beneficent influence at home and abroad, he threw his whole soul into its cause, and was a familiar figure at its meetings. He personally arranged and organised special gatherings in the Abbey Hall, Reading, during the Week of Prayer, and latterly had been wont to arrange for prominent speakers from London to visit the Hall on Wednesday afternoons for devotional addresses, which drew large audiences, and were the cause of much blessing. A man of strong conviction and yet of that gentleness which ever makes men great, Mr. Sutton will long be missed, and be held in fragrant memory. He leaves a widow, two sons, and one daughter to mourn his loss; his eldest son, Mr. Martin H. Foquet Sutton, being a member of the Council of the World's Evangelical Alliance.

Unfortunately, the loss sustained by the Alliance through the recent death of valued members and friends is greater than that represented in the foregoing tributes. Others of saintly character, faithful to the cause of Evangelicalism and generous in contributing to its activities, have been called from our midst. Among such we mention, with feelings of the deepest regret, Mr. James Clark, of Streatham, whose home-call on Friday, December 5th, removed from the membership of the South London Branch of the Alliance one whose Christian integrity and generous philanthropy extended over a period of fifty-five years. Sir J. Molesworth, Macpherson of Onich, and Sir George Barham, of Wadhurst, joined the Alliance more recently, but their sudden death removes influence and interest the loss of which is keenly felt. Others who have known and loved the Alliance over longer or shorter periods, and whose decease we mourn, are Lady Alicia Blackwood, of Boxmoor; Mrs. Dobson, of Chelmsford; Miss Rich, of Margate; Mr. Benjamin Nicholson, of Annan; Miss Bond, of Twickenham; Miss Bell, of Tooting; and, as we go to press, Miss Mason, so well known and loved in connection with the Houses of Rest for Christian Workers, which she founded.

The Universal Week of Prayer.—The 1914 observance of the Universal Week

of Prayer promises to take its place in the annals of the Alliance as being the widest and most fruitful observance since the inception of this important feature of Alliance work sixty-eight years ago. At the time of writing reports are reaching Headquarters from many home and foreign centres, almost without exception mentioning revived interest in local meetings, and stating that this year's meetings have proved the best ever held. Following our usual custom, we hope in the March-April issue of EVANGELICAL CHRISTENDOM to include a special supplement collating these reports, together with other features of interest in connection with the Week of Prayer. The Central London meetings, held by kind invitation of the Y.M.C.A. in their Large Hall at Tottenham Court Road, again proved the power of the Alliance to bring together on special occasions all that is best in the religious life and activity of our great metropolis. From Monday, January 5th, to Saturday, January 10th, the daily noon meetings arranged by the Alliance were the rallying ground for Christian workers of every name, including many business men. From start to finish these daily meetings evidenced keen appreciation of the world-wide nature and influence of the Week of Prayer; and throughout the week not one petition was raised which was other than supplication in the Spirit and to which all present could say "Amen." As far as numbers are concerned the meetings varied, the climax of interest being reached on Thursday, January 8th, when we were privileged to welcome to the Alliance platform the Bishop of Uganda, and to hear from his lips an account of mission work in Uganda and its special claim upon the home Churches. This meeting was attended by nearly 500 persons; there being a continuous flow of brief and pointed petitions in keeping with the subject for the day, "Missions," both before and afer the Bishop's address. Elsewhere in this issue of EVANGELICAL CHRISTENDOM we are privileged to include some of the addresses given at the London meetings; and take this opportunity on behalf of the Council of the Alliance of thanking both Chairmen and Speakers and all who contributed so largely to the success of these gatherings. We also desire to record the indebtedness of the Alliance to the Committee of the Central Y.M.C.A. at Tottenham Court Road for so kindly placing their Large Hall at its disposal during the Week of Prayer. Comment has been made on the heartiness of the proceedings throughout the week, especially of the singing, and for this our thanks are due to Miss A. M. Garrioch, who kindly presided daily at the piano, and to Mr. J. J. Virgo, the genial Secretary of the Y.M.C.A., whose presence and musical talents were most helpful. Will representatives at home and abroad who have not yet sent in reports of local meetings in connection with the Week of Prayer kindly do so at once, mentioning any interesting features which characterised the observance; and if the Universal Programme was issued in a foreign language or dialect, enclosing a copy of the same. Please address the General Secretary of the World's Evangelical Alliance (British Organisation), 19, Russell Square, London, W.C.

The Alliance Hymnal.—In discussing the Week of Prayer, we desire to draw attention to the new "Alliance Hymnal" which is now ready and was used for the first time during the Week of Prayer. It is giving satisfaction both as to the selection of hymns (kindly undertaken by the Revs. Prebendary H. E. Fox, M.A., and Prof. J. Radford Thomson, M.A.) and its attractive appearance. Already a large number have been requisitioned, including one order for 600 copies in limp cloth for use at a metropolitan church. In these days when the Evangelical cause is suffering from weakness and looseness of expression in regard to holy things, many will be glad to find a selection of hymns which will bear investigation both as regards poetry and purity of doctrine. The Council invite special attention to the new "Alliance Hymnal," which is published at the low price of 1d. in paper covers, or 2d. in cloth. A specimen copy will be forwarded on application to the Publication Department, enclosing three stamps.

Kikuyu.—The Kikuyu Conference, to which we first drew attention in the September-October issue of EVANGELICAL CHRISTENDOM, has lighted a fire at home, the final results of which are not yet apparent. The Conference may mark an

epoch in the history of the Christian Church and Missions. The subject of the united Communion Service, a fitting conclusion to the excellent unity and fellowship which marked the Conference gatherings, has been and is still being discussed, even in the secular Press; but spiritual matters are spiritually discerned, and probably when the excitement and controversy of the moment have subsided, we shall be better able to appreciate, and possibly to practise, the message of Kikuyu to the home Churches. Of one thing we are sure, Kikuyu was a manifestation of the Spirit of God. In those wonderful days of prayer and consultation, the Conference was lifted far above dividing lines which separate Church from Church. The members were swept together by the wind "which bloweth where it listeth," because it is the breath of the Spirit of God. No one felt that anything strange was happening, and still less was there the slightest desire to say, "I am of Paul, or I am of Apollos." In an article contributed to the *Manchester Guardian* by the Rev. Norman Maclean, who was present at the Conference, Mr. Maclean says, "as natural as it is for men to pray together in times of great emotion, so natural was it for them to meet together at the Holy Table." This is true Evangelical Alliance, and its Council, which has followed with close interest the proceedings at Kikuyu, and is now considering them in their bearing upon our home Christianity, has adopted the following resolution:—

"KIKUYU CONFERENCE.

"Resolved: The Council of the World's Evangelical Alliance (British Organisation) desires to record its sense of gratitude for the excellent spirit of love and unity which led fellow Christians of sister Churches to join together in a united Conference followed by the Lord's Supper at Kikuyu, and recognising the imperative need for unity in the Mission Field, the Council cordially identifies itself with the hopes and aspirations of the Conference in carrying into practice some of the ideals for which the Alliance has laboured during the past sixty-eight years, and calls upon all Christians to pray that the blessing of God may follow and may prosper the aims of the Conference to prepare the hearts and minds of native Christians for the realisation and manifestation of Christian unity. The Council trusts that the action of the Kikuyu Conference may promote similar unity and co-operation in other parts of the Mission Field."

In our advertisement pages attention is drawn to two notable pamphlets on Kikuyu and Unity which demand widespread circulation: "THE MOVEMENT TOWARDS UNITY," by the Rev. Canon A. E. Barnes-Lawrence, M.A., and "THE PRESENT NEED AND POSSIBILITIES OF CHRISTIAN UNION," by the Rev. G. Campbell Morgan, D.D. These pamphlets are published at 1d. each, but for free distribution they will be supplied at a special price, 12 for 1s., or 50 for 3s. 6d., post free. We hope to refer to this subject again in our next issue. In the meantime let us one and all pray that the guidance of God may overrule human prejudices and limitations so that an increase of unity and fellowship my lead to Pentecostal blessing both in the Mission Field and at home. May this be a marked feature of this year of grace 1914.

The Case of Colonel Labrador.—We rejoice to announce that King Alfonso XIII. has granted Colonel Labrador a free pardon following a sentence of six months' imprisonment passed upon him in connection with the charges under which he was convicted. The full facts of Colonel Labrador's case have already been placed before our readers. He is a member of the World's Evangelical Alliance, and all will rejoice in his release from the trying ordeal through which he has been called to pass. When obliged to attend the Mass of the Holy Spirit as a necessary preparation for presiding at a court-martial, Colonel Labrador asked to be excused this official duty, but the authorities denied his request. Refusing to attend mass, the Colonel had to take his trial. The prosecuting counsel demanded six years' imprisonment, and the Court-Martial regretting that it could not legally acquit him, imposed six months' imprisonment, and petitioned the King for a free pardon. The Spanish Branch of the World's Evangelical Alliance, including Bishop Cabrera, Señors Tornos and Oviedo and others, petitioned King Alfonso for a free pardon, and immediately the documents containing an account of the trial reached Madrid they were forwarded to the King, who at once granted the free pardon asked for. We wish we could say that this act was done with the unanimous approval of the Spanish people, but unfortunately the old hostility to freedom lives in the

Roman Catholic Church, especially in Latin countries. The Spanish Roman Catholic mind believes that every soldier of the Crown must of necessity be a Roman Catholic, and the refusal to attend confessional or mass is an offence of the same order as to decline to wear uniform or to obey lawful military orders. Thanks to the superior enlightenment of the King and the Prime Minister there is a better spirit abroad in the highest quarters in Spain, and the World's Evangelical Alliance, which has done much for the cause of liberty of conscience in Spain, rejoices as it watches the dawn of the day of complete religious liberty for all Spaniards. Colonel Labrador by his brave action has contributed towards the dissipation of the clouds which shut out the full rays of the sun, and as we go to press the Council of the Alliance have received a letter informing them that the Bill of Count Romanones, the late Prime Minister, for the suppression in the navy of compulsory attendance at the Mass of the Holy Spirit (it has already been suppressed in the army) is likely to be adopted by the present Conservative Government. This fact will give satisfaction in Great Britain and on the Continent of Europe, where the progress of events in Spain, and especially the case of Colonel Labrador, have been and are being watched with interest. The Council have forwarded a letter of congratulation and encouragement to Colonel Labrador, and the following letters to H.M. the King of Spain and the Prime Minister, Señor Dato:—

WORLD'S EVANGELICAL ALLIANCE
(*British Organisation*),
19, RUSSELL SQUARE,
LONDON, W.C.
January 30*th*, 1914.

To His Majesty
DON ALFONSO XIII., KING OF SPAIN.

May it please Your Majesty,

On behalf of the Council of the World's Evangelical Alliance (British Organisation), we desire to place on record our gratitude to Your Majesty for the Free Pardon granted to Colonel Labrador, who, in obedience to the dictates of his conscience, felt compelled to absent himself from the Mass of the Holy Spirit, which, as a presiding officer at a Court-Martial, he was called upon to attend.

We have observed with thankfulness the many interventions of Your Majesty to obtain for Your Evangelical subjects relief from the consequences of legal disabilities, and beg to assure Your Majesty—whom God preserve—that Your action has won the affectionate esteem of many millions of Evangelical Christians throughout the world.

On behalf of the Council,
We remain,
Yours faithfully,
KINNAIRD, *Chairman*.
HENRY MARTYN GOOCH,
General Secretary.

WORLD'S EVANGELICAL ALLIANCE
(*British Organisation*),
19, RUSSELL SQUARE,
LONDON, W.C.
January 30*th*, 1914.

To His Excellency
SEÑOR DATO,
President of the Council of Ministers,
Madrid.

SIR,—The Council of the World's Evangelical Alliance (British Organisation), which has taken for more than half a century the deepest interest in the progress of religious liberty in Spain, desires to express gratitude to your Excellency for recommending His Majesty King Alfonso—whom God preserve—to grant a free pardon to Colonel Labrador. The Council rejoices to know that you have announced that as soon as Parliament meets you will present a Bill which will remove the obligation now placed upon officers of the marine to attend the Mass of the Holy Spirit before presiding at courts-martial.

The Council believes that the enactment of this relief to the consciences of Evangelical Spaniards will be received with thankfulness by the citizens of all progressive nations, and is certain that it commends itself to the consciences of Evangelical Christendom.

Again expressing on behalf of the Council our deep sense of gratitude to your Excellency,
We remain,
Yours faithfully,
KINNAIRD, *Chairman*.
HENRY MARTYN GOOCH,
General Secretary.

Aiding the Spanish Reformers.—Encouraging as is the present religious condition of Spain and Portugal, our duty to aid the Spanish Reformers in their noble and self-denying work should not be overlooked. Men who have hazarded their lives for the cause of the Gospel must not be left without encouragement and help from the home base when the battle for religious liberty is almost won. It is one thing to be able to advance, it is another to have the necessary means to reach the goal,

and we hope that the encouraging news from Spain which we are able from time to time to lay before our readers will result in liberality to enable those in the field to preach the Gospel now that hindrances which have hitherto barred the way are being removed. In this connection we direct attention to the work and needs of the Spanish and Portuguese Church Aid Society, whose President, Bishop Ingham, is a Vice-President of the World's Evangelical Alliance. The Secretary of the Society, the Rev. T. J. Pulvertaft, M.A., is well known to our readers, and to a much wider circle of evangelical influence both at home and abroad. In pleading for help for the Spanish Reformers, Mr. Pulvertaft expresses his belief that "the only way in which Spain and Portugal can be saved from the desolating effects of a wave of infidelity is by the spread of the teaching of the New Testament among people who can no longer remain Roman Catholic, because they are dissatisfied with the negations of unbelief." This statement is made by one who speaks from the standpoint of intimate knowledge of and association with existing conditions in Spain and Portugal, and who has had a large share in bringing about the present encouraging situation in Spain—we refer to Mr. Pulvertaft.

An Appeal from Turkey.—Elsewhere in this issue of EVANGELICAL CHRISTENDOM we present an interesting account of the outlook in Turkey from the pen of our friend and brother, Rev. G. E. White, D.D. Appeals from one or two sources urge upon the Council the placing of a representative and agent of the World's Evangelical Alliance in Turkey in view of the present openings for evangelical and evangelistic work. The suggestion is one for prayerful consideration. In the meantime a letter reaches us urging the need of a visiting missionary for the Caucasus, the expense of the deputation being estimated at about £50. We quote an extract from the letter which asks that the appeal may be made a subject of prayer. If any reader desires to undertake this responsibility, or to assist in part the estimated expense, it will be a pleasure to hear from such. In the present state of matters in the Near East no genuine call for Gospel work should be unheeded. Dr. White says:—

"The most evangelical among the people of the Levant are the Armenians, as you are well aware. They have made the greatest response to American and English missionaries, and have the greatest number of avowed Protestants. Moreover, the Armenian National Church is more friendly to evangelical principles and persons than are other Oriental Churches. There is a new movement stirring among the Armenians. They were largely instrumental in bringing in the constitutional regime in Turkey, and they are able to negotiate now for their political position with some feeling of equality as before the Turks, their former masters.

"There is on foot among them a movement to unite Protestant and Gregorian Armenians for, first, educational purposes; second, political efforts; and third, philanthropy, much as various evangelical denominations in England co-operate for similar aims. The result, if successful, ought to be a strengthening of the evangelical position in the Orient. The greatest ground for security in their attempting the doubtful experiment of such co-operation is felt by the Armenian leaders to be the strength afforded by the American Colleges.

"A great part of the Armenians are scattered through the Caucasus provinces of Russia, and I had an interesting trip in that region last summer. The Caucasus is next door to Asia Minor, and the peoples of the two are quite similar and quite intimate in their relations. We are within the Russian sphere of influence in Turkey. A good many workmen go over the border for a time and come back with Russian money in one pocket and a Russian passport in another. I was surprised to find so many evangelicals in the Caucasus: Lutherans, Baptists, Molokans, Armenians, and perhaps others. There is a real Gospel leaven there, especially in many Armenian communities, where a connection is traced with the Paulicians of early Christian history.

"We have in Anatolia College a very satisfactory Russian teacher this year, with over thirty students from the soil of that great empire. These represent different nationalities by blood, but there are almost no Armenians. Yet there is a large Armenian population there, among them are many evangelicals, and the College is able to offer certain features that they want: an Armenian education in an Armenian environment (this they are in danger of losing entirely under the Czar); the English language, which is much sought in the Levant; and a wholesome moral and religious atmosphere.

"We wish that we could send one of our Armenian College professors on a visiting deputation to these communities in the Caucasus. We could name a good and able man, a minister of earnest spirit, a man of

reputation among his people, known as an author of books and papers, whose journey could be prepared for in advance by correspondence, who could encourage scattered Christian communities where foreign missionary work is forbidden, who would doubtless bring some of the youth sooner or later to the College, and who would to some extent establish a bond between the Armenians in Russia friendly to evangelical faith and the College in this country, which is a strong centre of Gospel influences here, and is in touch with the best Armenian movements in Turkey. The service would be real and great.

"The expense would be about £50, and that is where we are stopped. So I write to enquire whether it would be possible for the Alliance to devote funds to about this amount to this purpose. Somewhat more would provide for a more thorough visitation of these scattered communities, but on £50 one could probably get through. There would be no charge for the professor's time; only the expense of travel needs to be provided. Can your great and helpful society take this up? Can the Alliance undertake thus to help on evangelical movements and interests in this part of the world, where change is now the order of the day and where institutions are being shaped that will largely mould the future? Can you assist in establishing an evangelical bulwark in the Near East?"

Religious Liberty in Peru.—An esteemed correspondent in Peru adds some further information to the note inserted in the last issue of EVANGELICAL CHRISTENDOM on the welcome alteration in Article 4 of the Peruvian Constitution. He says:—

"I expect you will have heard of the reform of Article 4 of the Peruvian Constitution, by which we at last get the long-looked-for liberty of worship. The Bill passed first in the Senate Chamber by an almost unanimous vote, and later in the Chamber of Deputies. As it is a Constitutional amendment it has also to pass in next year's legislature before it can become law, but there is no doubt it will go through again without difficulty. The Bill reforming Article 4 was presented in the Senate Chamber by the senator for Puno.

"To the Catholic party the Bill came almost like a bolt from the blue. Before it came before the deputies, they (the Clericals) worked furiously to stir up religious riots, and used every means to prevent its passing in that chamber. However, all the predictions of ruin which they proclaimed from press and pulpit, and all the wild shrieks of impotent rage, had no effect on the people at large. Public sentiment and the free press heartily approved the passing of this important measure, and there were not wanting those who desired the complete removal of Article 4 from the Statute Book. The reformed article reads: 'The nation professes the Catholic, Apostolic and Roman religion, and the State protects it.' The part removed reads: 'and does not permit the public exercise of any other.'

"Undoubtedly this is a first step towards the abolition of the Article and the separation of Church and State.

"You will be interested to know that in Cuzco liberty of worship is hailed with satisfaction by a considerable number of its inhabitants.

"In June last my native helper, in association with the University men, prepared a petition for liberty of worship which had a good number of signatures. The Bishop of Cuzco was so disturbed about it that when I went to Lima in July to attend our annual Field Council meetings, he wrote a letter to the apostolical delegate in the capital telling him I had gone there for the purpose of influencing the deputies and others in favour of the reform, and asking him to do what he could to counteract my pernicious propaganda. Dr. David Chaparro (the Liberal deputy for Cuzco) boldly championed the reform of Article 4 previous to the passing of the Bill in the deputies' chamber in October. The Clericals who supported his election in this city now turn on him and call him a bastard son of his country. That is true Romanism, is it not?

"Before the news came that the Bill had passed by an overwhelming majority in the Chamber of Deputies, the Bishop of Cuzco occupied himself in arranging a great meeting of protest which was to have taken place in the principal square opposite the cathedral. The local idol, the Lord of the Earthquakes, was to be taken from his altar in the cathedral and placed in the square, and a solemn protest was to be made in front of this ghastly image against the reform of Article 4, which it was stated would bring division in families, the degradation of woman, and a general decadence of terrible proportions. The Liberal element also decided to have a procession on the same day, and threatened to shoot the famous idol if he should be brought out.

"The upshot of it was that a few sane people of influence got together and sent a message to Lima, which resulted in the proclamation of an order by the Government prohibiting any public manifestation whatever.

"The Bishop, not wishing the people to imagine that the civil power had humbled the ecclesiastic, published a notice that he had

suspended the meeting of protest because of his love of peace!

"Since that time he has contented himself with the publication of a paper for the purpose of combating the principle of liberty of worship.

"Perhaps he hopes to pave the way for an adverse vote against the measure next year, but he will have to wake up to find he is too late."

Comprehension without Compromise.—*Apropos* of a letter which appeared in our September, 1913, issue, we have received a letter from the Rev. R. C. Gillie, M.A., a Member of the Council, who is in fullest sympathy with the Alliance and longs for its greater usefulness and influence, in which Mr. Gillie discusses a subject of importance, "the expansion of the World's Evangelical Alliance." The letter appears under "Correspondence," page 40.

Evangelical Christendom.—It has been a pleasure and a source of encouragement to receive from Toronto the following letter. It is always helpful to hear from our members and friends whether at home or abroad, but the very practical nature of the following communication makes it doubly welcome:—

TORONTO, CANADA.
January 1st, 1914.

To the Editor EVANGELICAL CHRISTENDOM.

Dear Sir,—I have just read from cover to cover the Nov.-Dec. No. of EVANGELICAL CHRISTENDOM, as I have done for some time past, and am more pleased each number I read with the earnestness and power and ability of the great majority of the articles; and more, I am so satisfied that the journal only needs to have the attention of prominent and thoroughly Evangelical men drawn to it, that I thought that were I to send you a few names of such in Toronto it might help possibly to increase its circulation, and what I am more desirous of seeing, make some of them more fully interested in the great objects you have in view, which really involve the evangelisation of the world everywhere. I send you the enclosed list, and submit the suggestion to your judgment to carry it out if you think well of it.

Yours faithfully,
(DR.) W. B. GRIKIE.

The Future of Protestantism.—The following letter appeared in the *Daily Telegraph* of January 6th:—

"EVANGELICAL ACTIVITY.

"*To the Editor of 'The Daily Telegraph.'*

SIR,—The Secretary of the English Church Union, in his annual New Year's letter, as quoted in your issue of the 2nd inst., after stating that 'changes are undoubtedly taking place; the old Protestantism is passing,' quotes Mr. Booth's words written twelve years ago, 'The Evangelical body within the Church of England has fallen on difficult times. The stream of religious feeling and tendency (in London at any rate) has flowed on either side, and left their churches stranded.'

"Whatever application these words may have had twelve years ago, surely to apply them at the present time is uncharitable; to emphasise them as being 'more true to-day than they were then' incorrect; and their use at the time when the Kikuyu Conference, a marvellous manifestation of the Spirit of God (proceeding through Evangelical channels) is before the churches will surely not help that exclusive and sacerdotal Anglicanism which Mr. Hill and the English Church Union represent.

"The offices of the World's Evangelical Alliance are also in Russell Square, and perhaps I may be permitted to add that from our outlook that true Protestantism which is soundly Evangelical is a coming rather than a passing force. The Church Missionary Society and its Swanwick attainments, together with a cloud of other witnesses, present the Evangelical churches within the Anglican Communion as increasingly strong, alert, and active. Happily, too, there is growing realisation that British Christianity prefers the simple teaching of the New Testament to the mediæval conceptions of an exclusive ecclesiasticism, based upon the assertions of apostolical succession.—I am, yours faithfully,

"H. M. GOOCH, *General Secretary.*

"*World's Evangelical Alliance*
(British Organisation),
19, Russell Square, W.C., Jan. 6."

Annual Public Meeting.—The Executive Council have fixed Monday, April 27th, at 3 p.m., for the Annual Public Meeting of the Alliance, and we express the hope that our members and friends far and near will reserve the date and endeavour to be present.

Evangelisation in Russian Prisons.

Letter from Mr. Adam Podin.

WE have received the following intensely interesting letter from Mr. Podin. We print it with few corrections, allowing him to tell his story of God's dealings through him in his own simple style.

REVAL, RUSSIA,
January 7th, 1914.

To the General Secretary of the
World's Evangelical Alliance.

Dear Mr. Gooch,—I hope you will excuse me for not having written before how the dear Lord has been leading me since I left England. One thing was I had no fresh experiences to report, and on my arrival home, I spent scarcely ten days with my family, telling them and our friends what I had experienced and seen in England. Then I tried to provide for my family all that was necessary for them before I left for my long journey. Some of the dear friends may think that I am unthankful in not having acknowledged earlier in a letter the great kindness they have shown to me, but I must say I have blessed each person a great many times that have cheered and comforted me during my visit to England. All I have experienced stands before my spiritual eyes just as if it had happened to-day. Now, once more, I thank you ever so much and all the dear friends for the kindness shown to me, also my wife and boys. The Lord recompense it to all according to His promise (Matt. x. 42).

As I mentioned above, I spent less than ten days at home. During this time arrangements were made for various prisons, and such that had not been visited for many years or never visited at all. I left my dear ones once more and set my face towards the darkest part of our land, that is Siberia. On my way I called on some friends in Millerowo, where they just had their harvest festival. On such occasion where so many people were come together from various districts, I had plenty to do telling them of Jesus and His love to us. The result of such an harvest-thanksgiving was that several souls were awakened and saved. One night as I preached from Gen. xxiv. 49, it pleased the Lord to bow even the strong and mighty ones before Him. I went in my lodgings, and on my entering the gentleman's house there was such a noise that made me afraid I asked what it was, and was told several sinners were crying out because of their sin. The Holy Spirit had convinced a great many of their sins, and now they were in great agony of soul. Soon these were led to follow the Lord, and found joy and peace through believing. There I received two telegrams that one of dearest friends, a real Alliance man in spirit and practice, had been called home. His last days and hours have been most wondrously blessed. Then I left this place and went to his burial. There I had to speak each day, and the Lord blessed my testimony.

From there I went straight down to Orenburg, where I commenced my prison work. It took me four days and just so many nights to reach the place. Orenburg lies on the right bank of the Ural river, that divides Europe from Asia. At the arrival a stranger will soon find out that he is in a strange land. If you look about, your eyes would catch some nice views. You would see fifteen Greek Orthodox churches, one Lutheran, one Roman Catholic church, but as many Mohammedan mosques. They stand one against the other just as if in fighting order —the question, who will conquer? It all seems to be well where there are so many places of worship, but I must say all these places know and preach very little of Jesus.

On my arrival here on November 21st, I went straight to the head prison, where I preached some eight years before. The chief prison governor, his first officer, and several keepers of the prisoners knew me. They were so glad to see me once more, and all were anxious to hear me. I asked the governor if he could ask somebody to fetch the books from the railway station, which was some two or three miles away from the prison, and I would go and take some nourishment as I had not taken any food as yet. He did it gladly, and sent at once a man who, after some hours, arrived with my books. We commenced our work at once and I had very blessed meetings that day. In this town there were five different prisons, and the difficulty was this. Inside the prison it was rather hot, and during my preaching I was perspiring very much, and then outside the temperature was very low and it was very cold. It was a real trouble. I caught a severe cold and was laid up in my hotel with high fever, shivering all night. I had still other prisons where I had to speak and visit. Arrangements had been made already for these other prisons. I could only pray to God to

heal me, and I can tell you the Lord was my healer. I soon could rise up, finish my work gloriously, and had still strength sufficient. On saying good-bye to the chief prison governor, he asked me to leave for him some remembrance of my visiting his prison, as he had been so much blessed some eight years ago, and now again. I gave him a New Testament, and wrote in it the text, John's Gospel, chap. i., vers. 11, 12, and explained to him the simple way of salvation, showing there is no criminal too bad that could not receive Jesus, and there is none too good that could go to heaven without Jesus, without receiving Jesus. Then I showed the difference between receiving Jesus as being *then* in the flesh and how we could receive Him *now*, and what a wonderful change takes place in the person who receives Jesus. He exclaimed, "Not only the criminals need your Jesus, I need Him too! I did not know before, I see it now!" My dear Christian friends, this dear man was very hungry and thirsty, he drank in the simple truth, and I believe he is on the way that leads to heaven. He did all he could, enabling me to do all I would and could. After having tested how gracious is the Lord, he at once tried to give the glorious news to his friends. He said: "Please, could you cross the Ural river and go to ———, in Asia? There is the chief prison master, my friend, he needs the same words and truth. I was there last week, please go there. In his prison there are 450 to 500 prisoners, and they need your comfort as well." I accepted this as a real Macedonian call, and promised to go. The same day I telegraphed to Samara to the Bible depot to send me books at once and I would receive them in ———. On my arrival I found that the books had travelled with the same train, and I took them and away I went to the prison. Here I found a real thirsty man again. I asked: "Where are your prisoners?" as the prison seemed pretty empty. He replied: "I will show you soon my prisoners." He ordered two horses to be put in harness before a sledge, outside. Then we put our bag with books and away we went, galloping all the way. We travelled less than an hour until we came to a brick-kiln factory. Here I found some 150 criminals working hard in their chains making bricks. In a few minutes they were all gathered in a large barn, a place where they sleep and dine at their meal times. They were divided in two parts, on one side the so-called Christians and on the other side the Mohammedans. I preached to the Russians of the ten pieces of silver (Luke xv. 8-10), explaining to them the love of God that seeketh still for the lost ones. I said: "How can anyone looking on you working in hard labour and chained in iron, crushed down by a weighty load of sin, read on you the King's superscription and see the image of the King? No one else but the King Himself, who has sent me here to Asia just for the purpose to 'light the candle,' and He gave me orders to 'seek diligently till He finds' you!" I told them it was not necessary for any to perish, because of the Gospel truth like a burning candle showing to each one the way. Then I explained the simple way of salvation, pointing out God's love in Christ Jesus. Then each one received a New Testament. Then I turned to the Mohammedans, asking them whether they were sinners and lost, explaining that the chains on their hands and feet were a sign that a much heavier weight was lying on their consciences to trouble them when they try to sleep on their hard beds (at the same time I shook the chains of one of the men standing close to me). As they did not give me any answer, because the Mohammedan has not given any real answer on the question of sin, I preached them the simple Gospel, pointing out the way of salvation. You would be glad to see how men that heard the Gospel for the first time cried like children hearing of the love of God.

After this we went again just as fast several miles till we came to a real farm of several hundred acres of land. Here were the best Swedish cows and English Yorkshire pigs, all kept, fed, and taken care of by prisoners. Here again I had a nice meeting. The third place was again several miles away, where there are salt works. You would see such beautiful scenery! Only some fathoms under the earth you would meet salt, and only salt; no one knows how deep it goes down. This place could supply the whole world with salt for generations. Here were again criminals engaged in splitting, breaking, and transporting the salt on the railway station. I could not have here a regular meeting, as they were so much scattered abroad. There remained only the few at the regular prison and the sick in hospital that I visited later on. I was so glad having given the Gospel to Asia, from where we received it many centuries ago.

From here I went *via* Samara to Ufa, again a place where I never had been before. Here I found 1,100 prisoners in one prison. Again a heart-breaking scene! After inquiring of one and the other of those in heavy chains, I found out that in those Asian districts you could divide the prisoners into three parts. One third part nearly were murderers, another part horse stealers, and the third part those that had committed assaults on women. So that the life of a man is quite unsafe in those districts. A woman scarcely dares to walk alone, and horses disappear like anything. There I found young men that had murdered their own parents, wives who had killed their

own husbands, and people of the best society in chains, having killed somebody. Here I learned what awful power sin has over those who do not know the Gospel. In this prison I found two Mohammedan mullahs or priests. I asked: "How did you come here in such a place?" One was on trial for stealing horses, and the other one had been stealing somebody's luggage on the train and had been caught with some strange luggage. Poor men! They were now among the rest just as poor as their adherents. I had a very nice meeting there, too, with the Mohammedans. I explained to them the way of salvation and gave to them some New Testaments in their own languages. From here I crossed again for the second time the Ural Mountains, and went to Tscheljabinsk, and, after visiting the prison there, I managed so that a colporteur of the Bible Depot was able to go with me in the prison as my helper. Here I met again old friends, the chiefs and others. From here I travelled to Omsk, and from Omsk to a criminal settlement in the Government of Tobolsk.

From here I went to Ekaterinburg, where I celebrated your Christmas, and had a fine Christmas dinner and cakes at the beautiful home of the head agent of the B. and F. Bible Society in Siberia, Mr. Davidson. Now it was time to hasten home to arrive some days before *our* Christmas, and spend the days with my own family. On this journey I have been travelling 10,680 versts, visiting several prisons with their thousands of inmates, and the faithful God has brought me safely through all the places. To Him be glory!

I hope, now that I am at home again, to visit some prisons in our district, and in the month of March I will go again to Siberia and commence my work beyond the Lake of Baical as far as Vladivostock.

Please remember me in your prayers.

Yours truly,

A. PODIN.

The Vision that Restrains.

"*Where there is no vision the people cast off restraint.*"—Prov. xxix. 18, R.V.

"THIS is a happy change from the Authorised Version, which reads, 'Where there is no vision the people perish.' The text undoubtedly refers to the restraining power of truth. When the vision of spiritual and eternal things fades from the mind, a regulative force is removed from society, and the people become lawless.

"All along the course of history prophetic souls have appeared who have spoken for God, and brought the people face to face with unseen realities. It is a sad day for any people when the priest takes the place of the prophet, and no prophetic soul appears with a fresh message from heaven. We are told that at the time when Samuel was called to the prophetic office 'the word of the Lord was precious in those days; there was no open vision.' The word of the Lord was precious in the sense that it was scarce; there was no prophet proclaiming aloud the Divine message to the people. Private visions there no doubt were, souls to whom the Lord revealed Himself in secret there no doubt were, but open public prophecy had ceased, and as a consequence the times were dark and disjointed.

"Perhaps in nothing is there to-day such a complete failure on the part of the Church as in the fulfilment of her prophetic mission. How few Christians there are whose eyes are turned upward looking for the heavenly vision; how few there are who are mediating God's eternal truth to men; how few are on fire to tell the wonderful things which God is revealing to them by His Spirit! Many are busy with multiplied ministries; they are diligent in their attention to 'the outward business of the house of God'; they are faithful in the performance of social duties; but they have no sense of a prophetic burden. The word of the Lord is not shut up as fire in their bones, consuming them until it finds utterance. And because of this—because they have no vision, because they have no message first-hand from heaven, because they are not living in such close relation to God that from them He can flash His truth into the hearts of men—they are powerless to put a restraining influence upon the lawless, turbulent passions of the human heart. The power of the Church to keep the destructive forces which prey upon society in check will always depend upon the clearness with which she sees the Divine vision and the zeal with which she impresses it upon others.

"In the present day the floods of lawlessness are being let loose. Men are breaking asunder the bands of authority, and casting away its cords from them. They refuse to be bound *by* anything or *to* anything. Licence they mean when they shout liberty. The chain by which they are moored to eternal law and order is lightly broken, and they keep drifting upon the rocks. The spread of the spirit of lawlessness is appalling. Here we see the root of it, and also the remedy. It is because the people have no vision, because they are sunk in materialism, if not in animalism, because their sense-bound souls never see the realities of the spiritual world, that they cast off restraint. Hence the paramount duty of the Church is to bring men into vital contact with spiritual facts, that they may be held in their place, and thus be saved from the ruin that follows on the heels of rebellion."—*Selected*.

Kikuyu and Ideals of Reunion.

Kikuyu has roused British Christianity from its somnolence on the need of Evangelical Union. Men see as they never saw before the tendencies at work in the mission field, and the startling contrast between the thoughts of those who live and work for Christ in the presence of heathendom and the easy acquiescence with things as they are at home. The general Christian public has almost suddenly realised the conflict latent to them, but well known to the few, between Evangelical and Sacerdotal Christianity. They have been shocked by the exaltation of non-essentials into essentials, and wonder how far they are right in imagining that all who profess and call themselves Christians — outside the Church of Rome—are in accord with the fundamental principle of Scriptural teaching that "God is a Spirit, and they that worship Him must worship Him in spirit and truth." Spirit to them means the union of the soul of man with God through Christ. Truth for them is the acceptance whole-heartedly of the teaching of the Scripture concerning God, Christ and the Holy Spirit, and obtaining salvation through faith in the finished work of the Redeemer. Accustomed through generations to free access to God through Christ without human intervention, they had come to believe as an axiom that all non-Roman Christianity in this land held these fundamental facts. They never for one moment conceived the possibility that a large (in its own opinion the dominant) section of the Church of England had abandoned this position and had accepted beliefs that exalt the Church above the Saviour and its ministers above the promises of the Gospel of salvation by faith, of grace through communion with the Son of God, and of blessing to all who humbly approach the Table of the Lord and partake of the emblems of His dying love. Frankly, they could not at first understand what was at stake in Kikuyu, which seemed to them to manifest in action the spirit that animated all missionary effort.

The memory of the great Conference in Edinburgh came back to Christians as they thought over the strange dissidence that arose over Kikuyu. They recalled the spirit of unity and concord, the great hopefulness that the end of conflict was in sight, and the note, "Sirs, ye are brethren," sounded in their ears. In this thought consolation was found and bright hopes were raised that the Continuation Committee would speak with a decisive voice that would end once and for all the noisy clamour of those who spoke and wrote against the God-inspired enthusiasm that, after years of careful deliberation and strivings in prayer, gave birth to the Federation scheme and made the united Communion Service in the Scotch Missionary Church a fitting close to the Conference. Dismay seized them as they read from the chairman of the Committee of the Continuation Committee on Union and Co-operation that what took place in Kikuyu lacked the distinctive note of Edinburgh and contradicted its principles. In his opinion, the proceedings set back instead of setting forward reunion. Then came the publication of the minute passed at the Hague Conference, which stated that the Continuation Committee deprecated the use of the term Edinburgh in connection with proposals of an ecclesiastical nature that were not contemplated by the Conference. Publicity was given to this minute in a strange fashion. It is not to be found in the report in the *International Review of Missions*, the organ of the Conference; it is not seen in the reports written to the Evangelical Press, and was to be read only in reports in the

sacerdotal organs and in a speech of the chairman of the Union and Co-operation Committee. This added to the mystery, for it appears to the plain man that two voices exist in a body that has deservedly won attention and has evoked a spirit of union wherever it is mentioned.

The reason for this extraordinary situation must be sought in the character of the Conference and the principles accepted by those who consented to attend its meetings. The Church of England is divided. On this point there is no doubt. One school within its borders holds that apostolical succession is of the very essence of the Church. Without the succession there are no bishops; without bishops no priests; without priest no valid absolution and no valid sacraments. The Church of Christ cannot be sure that its sacraments are valid unless it has the "succession." Bishop Gore, of Oxford, puts the matter clearly in his book, "Orders and Unity": "The fundamental religious principle of the whole Reformation movement is the repudiation of the conception that authority to minister is given in the Church only by devolution from above, on the principle of succession to the original apostolic ministry. I believe that in repudiating this principle the Reformed Churches were, with whatever excuse, repudiating a law of divine authority in the Church and also an essential principle of the Church's continuous life." Elsewhere he calls the Reformation Churches "Christian Churches with a noble and continuous record of spiritual excellence," but they are "rebels against a divine law." There are, however, other Churches, the Church of Rome and the Eastern Churches, who are not rebels against this "divine law." The Church of Rome is brought into close contact with the Reformation Churches in Great Britain and throughout the entire world—the home base and the mission field. Dean Wace says that as long as Rome remains what it is the principles of the Reformed Churches and those of the Church of Rome must be eternally at war. The Church of Rome will have no co-operation with the Reformed Churches—Episcopal or non-Episcopal alike—except on the basis of complete absorption, for its principles require this. It, however, holds very firmly and tenaciously the "divine law" against which the non-Episcopal Churches are "rebels." It claims to preserve the succession intact, and therefore any interference with its members on the principles of Bishop Gore and of those who hold with him is wrong. The wrong is greatest when it is done by "rebels," who preach Christ and offer to those who cannot accept "the unlawful terms of communion imposed by the Church of Rome" a home in which they can worship God in accordance with the teaching of the New Testament, and assemble and meet together for the ministry of the Word and Sacraments. It would be impossible for men who hold these views to discuss with sympathy or to accept as lawful mission work by Protestant agencies in Roman Catholic countries. Rome for them is a sister Church that must be treated with the same comity and full consideration shown to the Reformed Churches. Reform if it does come must come from within, and any effort to free its disciples from superstitious and false teaching that would lead to schism is to be deprecated. There is no warfare of principles, there is only unhappy separation which can be bridged by agreement. They forget that Rome has made an abyss impassable to the Reformed Churches for Roman Catholics except at the cost of excommunication, and that the Reformed Churches can only hold communion with Rome by the surrender of vital principles and the acceptance of fundamental error. The presence of men of this school of thought at Edinburgh was the outward sign to the Christian public that no work is regarded as "world mission" that endeavours to preach the Gospel to Roman Catholics. Its individual members might hold very strongly, as the majority

held, that such work was necessary and desirable, but as a Conference this position was made clear.

The determining principle that was adopted in summoning the Conference was statistical. The world was divided into Christian and non-Christian, and any work carried on in nominally Christian countries was ruled out as outside the scope of a World Missionary Conference. Statistics gave the fundamental guidance in the choice of delegates, and statistics handed over to Roman Catholicism, as far as the influence and outlook of the Conference were concerned, South America and European countries that are becoming yearly more and more unbelieving. This was done advisedly and of set purpose. We are thankful that the vast majority of the members of the Conference hold very strongly the need and duty of evangelising the ignorant and superstitious Roman Catholics and the lapsed masses in their dioceses. They could not overlook them and be true to their Christ commission. Unfortunately, there has grown up the conviction that Edinburgh deprecates such work, although nothing is further from the mind of Edinburgh leaders. Statistics rule it out just as the principles of those who hold the views of Bishop Gore forbid them to join in any organised work or proposals that would embrace it. Thus we see why the 150,000,000 represented at Edinburgh were compelled to accept the outlook of a section of the 20,000,000 Anglicans whose representatives attended the Conference.

The position taken up by Edinburgh was sooner or later sure to lead to grave practical difficulties. Only by strict adherence to its constitution could the Continuation Committee be kept together. On the other hand, throughout the entire mission field the craving for unity and the imperative necessity of attaining it became more and more evident. In the one district where the Anglican Missions are preponderant—for only about one out of every seven missionaries of the Reformed Churches is an Anglican—the crisis arose. A scheme of Federation admirably conceived and based on the organisation of the Episcopal Church in Uganda was drafted and approved by a Conference in Kikuyu, and was referred to the home Churches for approval. At the close of the Conference the members received Holy Communion from the hands of a Bishop. Immediately clamour was raised. The cry of heresy was raised against the Bishops who attended the Conference. The chairman of the Union and Co-operation Committee of the Continuation Committee commented most severely on what had been done, and the Press has been deluged with letters showing that it involves on sacerdotal lines the abandonment of the principle that constitutes the continuous life of the Church. Bishop Gore threatens something like secession if it be ratified and the principles at its basis be accepted. The ordinary man sees in it the natural outcome of Edinburgh, and cannot understand it all. He is accustomed to principles being governed by something more tangible than statistics, and believes that in all essentials the Reformed Churches worship alike one Lord, hold one faith, and accept one baptism. He is amazed and perplexed. He sees that Anglican exclusiveness is based on a dogma that is as unhistorical as it is uncharitable, and asks that unless this dogma can be proved to be fundamental to Christian life it must not stop the way to true unity at home or abroad. There is something wrong somewhere, and he may be excused asking, is it not found in the acceptance of a basis for a "World Missionary Conference" that rules outside its sphere some of the most needy portions of the world and turns its back upon the fundamental principles of the Reformed Churches? It is not too late to go back to fundamentals. Mistakes are never past remedying in a living organisation that can shake off the shackles imposed by the acceptance of a working rule that proves itself to be hampering. Has not the time come for a complete re-consideration of the entire question and the acceptance of a basis for the Edinburgh Conference that will cease "deprecating" the use of the word "Edinburgh" in connection with one of the most hopeful steps forward ever taken in the history of Evangelical Missions, and will help forward true and abiding unity among those who are one in Christ?

The Evangelical Orchestra.*

By Rev. W. Y. Fullerton

(Home Secretary, Baptist Missionary Society).

ALTHOUGH, at the beginning, what I propose to speak about may not seem to be quite appropriate to the subject of this morning (The Church Universal), I think, before we get through, it will be clear that it bears directly upon it.

I want to draw your attention to John i. 7. We may picture the aged John sitting down in Ephesus, the last of the apostles remaining—John whom Jesus loved, John who had leaned on the Master's bosom, who now writes this final letter. What is his chief object in doing so? He tells us in the 3rd verse of the first chapter: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." That is to say, as I take it, that he who had known most of the heart of Christ thought it possible that those who came after him should have the same fellowship with Christ as he had. That is a wonderful thing. I believe there are a great many in this hall this morning who can say that it is not only wonderful but absolutely true that you and I can lay our head on our Saviour's heart, and have as true fellowship with Him as John the apostle had who leaned on His bosom.

You go on to the 7th verse, and the subject is still *fellowship*, but now fellowship with each other. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." I think it is well that we should mark the expression. It is not that we should all be uniform, that we should all be like each other. We are all to be like Him, and to have fellowship with each other. We understand that with reference to individuals. God's people, so to speak, home towards one another. It is the first instinct of the renewed life that, knowing Christ, we seek to know people who also know Christ; we want to have fellowship with them. We cannot have fellowship with things that are altogether unlike ourselves; there must be the same nature. But the fact of fellowship shows that in the similarity of nature there is also variety and diversity. I think the fault with most assemblies of Christian people is that we all imitate each other and try to be like each other, until we become like so many eggs in a basket, one shape and size and colour. We cut or frame ourselves according to a regulation pattern, so that you can almost tell where a person comes from by his accent or demeanour. In winter you have perhaps seen people cutting into different forms the evergreen trees in front of their houses. One prefers his to be like a peacock, another like a goose, another like a Dutch cheese, and when the spring comes it laughs at their aimless labour, and the trees break out into their natural varieties.

That is not only the way it should be with individuals but also, and this is my point this morning, it should be between Church and Church. Even the light that shines upon us demands variety of expression; it shines upon this flower and there is one colour, and on that flower and there is another colour, and on this tree and it has one form, and on that tree and it has another. Nature would be much less rich if all the flowers and trees were alike. She demands variety of expression. So it is with our Lord Jesus Christ; His fulness is so great that He demands many forms in which to express Himself. That is the great missionary plea. Our Lord wants not only one nation, but every nation, to show forth His greatness. The very genius of Christianity is that it is for all people. A Chinese does not cease to be a Chinese when he becomes a Christian, nor a Hindu a Hindu. Each nationality in its reception of the Gospel shows one side of Christ's grace. This diversity is true concerning the Church of Christ which is His body. Constantly people have tried to make the body into a member. There was a time in the Church when people had the idea that it was to be a great heart—all heart. There was a time when people had

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* Address given on Tuesday, January 6th, 1914, in connection with the Universal Week of Prayer, Central London Meetings.

the idea that it was to be all head—a great head. What a monstrosity that would be! And now, in the activity of the day, we are almost told that the Church is to be one great hand, always doing something; but if the body were only a great hand, it would be much less worthy of its Creater than it is to-day. There are to be hand and head and heart and all the other necessary members, and that which is least among them is perhaps as much necessary as that which seems greatest.

A great composer wants an infinite variety of instruments to express his composition. He is not content to have it expressed by only one form of instrument; he wants the whole orchestra of music. He wants instruments like the cornet and the trombone; and little instruments like the flute and the piccolo. Sir Michael Costa was once conducting a rehearsal, and suddenly he stopped the performance and said: "Where's the piccolo?" His quick ear missed it in the chorus. Now, my Church, and perhaps your Church, is only like the little piccolo, but the great Conductor will miss it if it does not take its part in the chorus. If the piccolo stops He will stop the whole band. It does not spoil the music to have a variety of instruments, if only instruments are under the control of the great Conductor, and are trying to set forth one music. The trouble in the past has been that we have all tried to control our own instrument, and beat our own time, and play our own tune. One man has been playing one tune, and another another, and there has been confusion and disorder. If we are all truly Christ's, setting forth the Gospel of His grace, the very variety of the Churches will give a rich spiritual harmony. I know that some of my friends like a simple worship, and place no special value on the ordinances of the Lord's Supper and Baptism. Others I know who put the chief stress on these very things. I know some who think of them only as commemorative, not as means of grace. The Lord can use all these different people, and His Spirit, for whom we are praying to-day, animates them all, and instead of detracting from Christ's glory they will each add to it in their own vital way. Of course the music would be a poor thing if all the instruments were piccolos, and it would be equally trying if all were cornets. We want them all in their place. We are called to a fellowship. The Anglicans will never be like the Baptists, nor the Congregationalists like the Methodists, nor the Society of Friends like the Salvation Army. But that does not need to be. We do not want uniformity; we want fellowship.

I speak as a missionary secretary now. It is a remarkable thing that the present call to unity comes from Central Africa; that from the very centre of the mission field, the very midst of heathenism, where Christ's people are face to face with the devil and his works in their darkest form, the necessity for Christian unity is most emphasised. Christian union does not then imply uniformity. It is not in spite of our differences, but because of them, each man representing that which Christ has taught him, that we peal forth the grand music of Christ's Evangel to the whole world, and manifest that He who stands Master of Assemblies is Lord of all.

But the chief thing, after all, in this text, is the means by which this fellowship is to be achieved. First of all, there must be perfect reality; and next, there must be perfect purity.

There must be *perfect reality*. We must "walk in the light, as He is in the light." There must be no pretence. The highest form of fellowship is in the family, where everybody knows everything, where there is nothing hidden; every member of the family comes in and says what he has been doing, and where he has been, and what are his hopes and intentions, and the whole life of each is open to all. We must be as real with God, and I am not sure that we have yet got to that. We are apt to try to be other than we really are in His presence. But if we recognise that God is light, then we will unbare our inmost hearts to Him and let His light search us. I think the finest thing I ever heard concerning that was in relation to a man who lived in this city, who both by nature and grace was brought into deep sympathy with Jesus Christ—Adolph Saphir. He was a saint and a scholar and a seer. His wife lay dying in one room and he in another, and they could not see one another. The news was brought to him, as he lay, that his wife had died. He looked up for a moment dazed, and then he said, "God is light, and in Him is no darkness at all." He could not understand it, it was against his nature, it

stunned his heart; but God could not make a mistake. "God is light, and in Him is no darkness at all." Oh, to be perfectly real with God!

Then you must be perfectly real with yourself—not to pretend anything to yourself. The apostle goes on to argue that you must not say you have no sin. That is all pretence, and we must face realities, and we must be real with each other. If we are to have unity, it will not come by my pretending that I agree absolutely with you. I do not suppose I agree absolutely with anyone here. Let us have enough of the Spirit of Christ to say that we differ, that we hold varying views about things; but that we are one yet in Christ. We are made of one blood, and we are redeemed by one blood, and we may have fellowship together. It is not agreement, it is not uniformity, it is *fellowship* we want. The very difference between you and me will make us more interesting to each other, if we have love enough. Perfect reality—that is the first thing. We are to "walk in the light, as He is in the light."

In the second place there must be *perfect purity*. The one the antecedent, the other the consequent. If you and I have fellowship with each other as individuals—and what is greater still, if we have fellowship with each other as Churches—then we will enthrone Jesus as the Redeemer, and the first thing we will think about will be the blood of Jesus. We will give the Atonement its place, and the Cross will be our glory.

I think there is nothing that the Churches of Jesus Christ need more to emphasise to-day than this—that the Church has sinned as a Church. I am not going to speak about cleansing of the personal life. We know that, I hope, everyone of us. We know we need it, and we know the blessedness of the fact that the blood of Jesus keeps on cleansing us from our daily sin. But the Church has sinned. We have sinned against each other, and so often we sin in that which is our chief glory. The Church that glories in its dignity is very apt to become proud and haughty; the Church that glories in its liberty and breadth is apt to become insincere; the Church that glories in its vision of truth is apt to become bigoted and narrow. Instead of blaming each other, as we are apt to do, God calls us, calls each Church, to drink of its own sin, and to realise that the blood of Jesus Christ will cleanse from all sin.

Perfect reality, perfect purity. If we seek these things we shall have fellowship one with another, Church with Church, Denomination with Denomination, Nation with Nation, until we shall all come to the blessed fellowship that shall glorify Jesus Christ in the world.

And so we are thrown back on prayer: first prayer, always prayer. You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed. Therefore let us pray, and let our prayer be that the perfect reality and the perfect purity which God desires may be given to us as individuals and as Churches, and that we may thereby gain the fellowship with one another that shall bring infinite glory to our Master.

Common Prayer.

"We beseech Thee to hear us."

PRAISE—For the Kikuyu Conference (British East Africa) and the spirit and acts of unity which accompanied it; also for the effects already manifest on the home Churches.

PRAYER—For a more widespread manifestation of the Unity of the Spirit in the bond of peace and righteousness of life.

That the Churches may realise more fully the need of putting first things first, the preaching and teaching of the Gospel of our Lord Jesus Christ.

That throughout the Churches there may be a return to the Bible, both the Old and the New Testaments, as being the Word of God.

For Mr. Adam Podin in Russia; Mr. Falzon in Italy; our Colporteur in Malta, and all Alliance agents and workers.

For the General Secretary, who will be visiting Malta and parts of Italy during the month of March.

The Divine Control of Nations.*

By Rev. R. C. Gillie, M.A.

(Marylebone Presbyterian Church.)

I NEVER feel more thankful for the World's Evangelical Alliance than on this particular day of the Week of Prayer. For it is the World's Evangelical Alliance, with its world-wide aims and its largeness of spirit and view, that helps the individual Christian to escape from littleness and to bring the nations before the nations' God. I am inclined to think that one of the most pervading weaknesses of our present Christianity is its failures to believe rightly and efficiently in the God of nations. We all believe that God cares for the individual of every nation, for the Esquimaux in his snow hut and for the Kaffir in his kraal; but we are too apt to attribute to God only lifeboat work, the picking up of the single souls. We are too apt to think that great nations, from which these single souls are saved, go amid the invading waves and across the stormy waters unguided and uncontrolled. We read in Isaiah, "Fear not, thou worm Jacob." Would it not sound strange in our ears if we heard a Sclavonic prophet saying, "Fear not, thou worm—Bulgaria"? It is difficult for us to exercise this faith in the Divine control of nations. Amid the clouds of diplomacy, with the tramp of armed hosts in our ears, and with a bloodstained Bulgarian battlefield before our eyes, it is difficult to think that God reigns over courts and governments and armies.

If we would feed our faith aright we must go back to the hero-believers of old; we must go back to the Old Testament even more than to the New Testament. I sometimes think we forget that the Old Testament is the complement of the New Testament, just as really as the New Testament is the supplement of the Old Testament. The New Testament has given us this belief in God's care for single souls. That is our inalienable heritage, and nothing can rob us of it now. But, with a great many, the belief in God's care for individuals has jostled out the belief in His care for nations. We too easily think that God is so busy with separate souls that His sway over the vast issues and the larger outlines of activity is at least vague, not definite, not final. If we are going to keep our faith in the God of nations as a living and vital power, I believe the prophet Isaiah will serve us as fully as anyone who has ever been inspired of God. Think for a moment about his prophecies. What a remarkable fact that he not only declares God's presence in Israel, but that he declares God's command and control over all the nations round about. With that careful study he investigates the conditions in Edom, in Egypt, in Assyria, in Babylonia. He was a statesman prophet, he was at court, he knew the politics of his time. His faith is as wide as his knowledge; he embraces every land within his ken in his declarations concerning God's sovereignty. It is most remarkable to find him not simply denouncing these nations, but also proclaiming that God is going to gain them. I do not think there is any passage in the Old Testament that arouses my wonder more than these words, with their sublime faith, in which Isaiah declares that Israel will be a third with Egypt and with Assyria for a blessing in the midst of the earth. God says, "Blessed be Egypt My people, and Assyria the work of My hand,

* Address given on Wednesday, January 7th, 1914, in connection with the Universal Week of Prayer, Central London Meetings.

and Israel Mine inheritance, I will bless them equally." This is a free translation of the passage. It is as though an Afghan preacher, looking upon his small mountain cat tribe, overshadowed by England and Russia, dared to say, "Afghanistan will be a third with Britain and with Russia." That was Isaiah's faith. All belongs to God; God is mightier than kings; God masters the nations. It ought to be *our* faith.

If it is to be our faith, there are three things we require. First of all, a larger view of God. We are so apt to annex God as a kind of patron deity of our British nation. Just as surely as the Jews localised God in Jerusalem, so are we tempted to localise God in Britain. We are very apt to think that somehow the reins are slipping from His hands, and the chariots are coursing along out of His control; we are apt to think that the world is too large for God to manage. We have to get back to the great view of God, we have to feel the sublimity of God. Theoretically, we all say He is infinite ruler of the Universe; practically, we say He is not as much in Moscow as in London. We want to hear again these marvellous words: "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing." Is your faith and mine like that? We want large views of God. This Alliance, with its large views, will help us.

Next, we want to take long views, or else we shall be disturbed and cast down. What a chaos the world seemed to the Jew in the century before Jesus came. Alexander the Great bestrode the nations like a conquering colossus. Then the hard-handed Roman placed his iron grip on people after people. The Jews scattered far and wide, mere men of merchandise, clinging to their faith as sailors cling to a rock amid the swirling waters. Now we look back and see the meaning of it all. The world was being prepared for Christ. Rome, the great world governor, went forth and prepared the roads of the empire, its arteries of life, as highways for the Gospellers. With the Greek language as the *lingua francą* spoken over that great empire, missionaries needed neither translations nor interpreters to enable them to speak the message at once, and all the little Jewish settlements were a natural starting-point for preaching the pure faith. It was not chaos; it was preparation. God was supreme. His will was thwarted, His presence was denied, but He arrived. His will was done. One cannot discern that everywhere to-day; but when the eternal purities brighten our eyes, and we gain a far gaze back across the centuries, then we shall know that His will is supreme and is being done now.

Last of all I suggest to you this: that we have to conquer our national jealousies. We lament them. Are we prepared to face the problems for getting rid of them? Are we prepared to make the sacrifices that are necessary if they are to be put out of sight—out of man's sight and out of God's sight? Whose is the latest plea for peace? Whose is the last prophet voice that has been saying words like these: "Slowly but surely, with broken steps, the nations march to peace. Have an obstinate faith in the world's peace. Cling to your confidence that univeral peace will come"? Who is that prophet? Monsieur Anatole France, a literary artist, a socialist whom some of us might be inclined to call a blasphemer. He is the man who says, "Have an obstinate faith that the world's peace is coming." Can we lay hand on heart and say we have done our utmost to bring in the world's peace? I am no enemy of patriotism. Even behind perverted patriotism there lies this truth: Britain is an elect nation—I sometimes think as elect as the Jews in the past. But elect for what? To do and declare the will of God fully; therefore elect for suffering, elect the sacrifice. Dare you and I wish that Britain should be the sacrificial nation, venturing out to do the will of God fearlessly, at whatever cost? Do we dream that dream? Do we hope that hope? Do we pray that prayer? Or when we come to practical action do we say, "Jerusalem, Jerusalem, before the will of Jerusalem's God"? Our Jerusalem—Britain—is dear to me, but the will of Britain's God must be done first. If our faith is to make this astounding national venture, if God calls us to it, shall we, the followers of Christ, be found willing, ready? Or must it be said, "The salt has lost its savour; let it be cast out"?

The Reunion Outlook.

Notes and Comments.

Sunday Observance.

If there be one subject on which Christian men ought to be able to agree, it is the cause of Sunday Observance. We know the blessing that follows obedience to the commandment to rest and worship on one day in seven. We are aware that the Church from its earliest days observed the first day of the week as a time of worship when the Lord's people assembled and met together. It is the one Christian obligation that is irrespective of time and place, ministers or congregations. It is at once individualistic and collective. We as members are bound to observe the Lord's Day; as a community we are in duty urged to see that those who do not know the full privilege of Sunday rest should not be deprived of it through the lust of gain or the desire of pleasure. As Christians, we drive home the obligation on our fellow Church members; as Christian citizens, we labour that all may possess what we enjoy as a great privilege. The Imperial Sunday Alliance and Sunday Lay Movement is doing its utmost to bring into line all the forces that are in favour of Sunday Observance. Men like the late Lord Radstock and Mr. Martin John Sutton worked hard in its support, and they had as fellow labourers Roman Catholics and High Churchmen. If Sunday is to be preserved, we need the co-operation of all classes. Instead of the assault losing strength, it grows in force. New forms of amusement are appealing to the public on Sundays. They now open their doors during the time of divine worship. The increased facility of getting from place to place involves the employment of additional men, who are deprived of their Sunday rest; and, unfortunately, this is accompanied by a diminution in Church attendance. It is easy to call a man a "kill-joy" because he strives to keep Sunday holy. The man who works hard to obtain for his fellow citizen rest and worship, and strives to get him the opportunities of enjoying both, is his best friend, and gives him a prospect of real joy which is being filched from him by the advocates of Sunday labour for the amusement of the community.

The Outlook in Ireland.

We are thankful to know that in churches and chapels earnest prayer is being offered to God in behalf of Ireland. As the days pass the crisis becomes more and more acute, and there is no doubt as to the fact that tens of thousands of earnest God-fearing Christian men are engaged in drilling and in practising rifle firing in order to defend what they believe to be their rights as citizens. They are both Churchmen and Nonconformists—all are Evangelical in their outlook and would gladly be welcomed in Evangelical Churches in England. It is possible that they may be wrong in their dread of the probable effects of Home Rule. They may have entirely misunderstood the course of recent Irish history, and may have an exaggerated idea of the consequences of the Church of Rome becoming the supreme arbiter of the government of Ireland. They have only their consciences to guide them, and, on the spot, they have with a unanimity practically unprecedented in history come to the conclusion that it is right for them to lay aside the habits and convictions of a life, to train themselves to take up arms in defence of their civil and religious liberties, and to turn their faces in opposition to the decision of the Imperial Parliament. They bring civil war within measurable distance. They oppose constituted authority with a clear conscience. for more than comfort is at stake, more than easy-going acquiescence to law is in the balance—they are convinced that all that

makes life worth living is in danger of being filched from them. They ask for nothing more than to share the rights possessed by their fellow Evangelicals in Great Britain. We see the seriousness of the outlook, and believe that God will find a way out of the difficulty in which the nation finds itself.

The Islington Conference. Islington this year drew to the Mildmay Conference Hall the largest assembly of Evangelical Church of England clergymen ever gathered together, on the invitation of the Vicar of Islington. The subject under discussion was the "message for the age" on sin—the fact, the place of sin in current thought, and the call for service in the individual and the community. The addresses were marked by earnest thinking and a desire to bring men face to face with facts. The Bishop of Jarrow emphasised the need of and return to the doctrine of the Atonement, and suggested that evil as well as good had been done by the stress laid on the Incarnation by Bishop Westcott. Other speakers also dwelt on the same point, and it is plain that among many Evangelical thinkers there is a return definite and important to the central doctrine of the New Testament, "Thou shalt call His name Jesus, for He shall save His people from their sins." In the afternoon the Bishop of Carlisle spoke with great force and power on the intellectual training of the clergy. He attacked the seminary system, and wished men to be trained in a free and open atmosphere, where thought is unrestained by methods of the cloister and man is known first hand. He dwelt on the folly of thinking too much of the keys and too little of the door, and of making matters of first importance, beliefs, of some of which the New Testament says little, and of others of which the New Testament only speaks in order to condemn. His whole-hearted approval of Kikuyu and what took place there evoked great enthusiasm among the clergy, who were glad of the opportunity of expressing their support of the two Bishops who, faced by a grave danger, preferred to stand by the spirit than be slaves to the letter, and to carry into the mission field ideals which are certainly in full accord with the mind of Christ.

Kikuyu. From the Evangelical point of view Kikuyu simply means that the converts of one Mission Church who pass into the sphere of another Mission Church will be treated on the level of their old Church connexion and that common standards of preparation for baptism and ordination will be adopted. It also implies that in British East Africa there will be a common form of service, so that converts moving from place to place will at once find themselves at home in a new district. Is there anything revolutionary in this? Does it not seem the simplest and most self-evident manifestation of common sense? Here is an ignorant native, he is won to Christ from paganism, and is, after instruction, baptised. He learns to read and write, and is moved from a Presbyterian to an Anglican district. There is no Presbyterian Church for him to attend. Is he to be received as a brother beloved by those who hold the like precious faith, or is he to be treated as a schismatic and placed at once among the catechumens who are ignorant of the elements of Christian teaching and morality? Surely the man who would act in this fashion would be lacking in elementary Christian charity and would deserve condemnation. We have more than a shrewd suspicion that long before the Kikuyu Conference, not only in East Africa, but throughout the whole mission field, the principles underlying the Kikuyu scheme have been at work. The most elementary conceptions of the brotherhood of Evangelical Christians compel Christian hospitality to be given in the Churches to visitors from other Churches. It is one thing, however, to have the courtesy in being, it is another thing to have it laid down in a scheme. The Church of England may not be judged responsible for the action of individuals, but when once authority has assented to a scheme, approval is given, and it cannot go back. Therefore the outcry has been made to prevent the public acknowledgment by the home authorities of any scheme that might involve the postulate that non-episcopal Churches have valid sacraments administered by ministers who have valid orders. This lies at the root of the present discussion, and shows that men are ready to admit irregularities through the present distress, but are most unwilling to sanction them, even when necessity calls for a definite plan to be adopted.

Protestantism in the Church of England.

Recent events have shown that the Protestantism of the Church of England is stronger than was supposed. The controversy on Kikuyu has revealed its unsuspected strength among the laity and the strength of its historical position. At this time it is of the first importance that its convictions should be given expression to by leaders who are trusted, and the prominent part taken by Sir Edward Clarke has greatly strengthened those who know where truth lies, and look for some one to speak who has the ear of the public. Sir Edward Clarke has published a revised edition of the New Testament which aims at preserving all that is best in the Revised Version with the minimum of change in the Authorised. On the Royal Commission that enquired into the breakdown of ecclesiastical discipline in the Church of England he learned the strength of those who through their attachment to Roman Catholic ideals are engaged in undoing the work of the Reformation. He has taken up the cause of the National Church League, and in little more than a year he has inspired Church Evangelicals with new hope, and is leading them with some of the personal attachment that characterised their devotion to the late Lord Shaftesbury. Sir Edward is recognised to be a man who has his heart in his work and is very zealous for the Truth of God. His yearning for unity was displayed by the references he made in his speech at the Church House to what has taken place Kikuyu, and it is plain that he regards the forces there at work to be the simple expression of similar forces in operation in other parts of the world. He knows that religion is primarily a layman's question, and that the clergy exist for the spiritual well-being of the laity. Therefore he sees the great importance of preserving pure the Truth taught to those who are followers of Christ.

"Ne Temere."

Very little may appear to be seen or heard of the "Ne Temere" decree. It is still at work, and the Church of Rome does not hesitate to apply it in all its rigour to the non-Roman Catholic partner of a marriage solemnised by its clergy. Rome is asserting itself in the industrial North to such an extent that the Bishop of Manchester has had attention called to its claims in all the vestries in his diocese. The general public finds it hard to grasp the fact that in the twentieth century the Church of Rome still asserts the claim made at the Council of Trent, to place impediments or reasons for the dissolution of marriage as a divine right. Accordingly when the Pope issued a decree making null and void all marriages of Roman Catholics not solemnised before a priest and two witnesses, all Roman Catholics on pain of excommunication have to accept the law and look upon their co-religionists who do not marry in this fashion as unfit to be received in decent society. Those who marry in R.C. chapels must make a declaration that the children will be brought up Roman Catholic, and that the Roman Catholic partner will do all in his or her power to bring to his or her view the non-Roman Catholic partner, who pledges himself to avoid making any effort to influence his or her partner. Such in brief is the system, and the decree is defended as a purely domestic matter! How can it be a domestic matter when those not subject to the jurisdiction of the Church of Rome are made subject to it? It is almost comical to think that marriage only effects one of the parties married and has nothing whatever to do with the other. The married are one, and it is impossible for the Church of Rome to castigate one spouse or brand one as adulterous without reflecting on the other. Rome does that now. Englishmen are beginning to see how this interferes with the law of the land and the law of God, and will not much longer stand it.

The Grace of Orders.

As Evangelicals, we are bound to say or do nothing which would wound or hurt those who hold Evangelical Truth. As twentieth-century Christians, we are bound to look round us and see what God is doing in the world. We believe that the Reformation movement was the greatest blessing that came upon the Church from the dawn of the middle ages to the present time. We know how it has been criticised, and are not blind to the fact that, like its ungenerous criticism, it, too, was carried on by human agency. Its leading principle was that union with Christ—not the Church—makes a man a Christian. All who are Christ's are Christians, irrespective of their

outward membership with any one particular Church. Christ the Head—His people the body is the conception of the Church in the New Testament and restored at the Reformation. It is a strange fact that if Episcopal Ordination is an essential for the call to ministry of the Word and Sacraments, that only one out of seven of the Reformed Church missionaries are episcopally ordained. It is even more striking to see that in the great Anglo-Saxon Christianity of the United States only a very small proportion of communicants are attached to the Protestant Episcopal Church. Those who hold that Episcopacy is the most desirable form of church government have an admirable historic ground for their belief; but let it be said in all charity, as they survey the Christian world and look at the only Churches that acknowledge them as the members of the Church of God they find themselves in a very small minority. They are outdistanced in numbers, in scholarship, and in missionary zeal. They have done a great work, and were at one time the predominant Anglo-Saxon Church. Since the date of the re-assertion of extreme views of Episcopacy they are representing an increasingly small fraction of the Reformed Christian world. Why is this? We answer in one word—exclusiveness is foreign to the New Testament, and any Church that teaches that, in consequence of some material framework of organisation it alone possesses truth and order, must fail, for it is opposed to the spirit of the Gospel. We are indeed thankful that the Anglican Communion does not consist for the most part of men who hold this extreme view.

Church Government. It is well that the question really at stake in the present discussion should be brought into clear focus. One party certainly would not refuse to admit to the Communion of the Church of England Roman or Greek Catholics, and would be quite ready to communicate at their altars, provided they would be accepted. The other party would gladly admit to Communion non-Episcopalian Christians, and would much prefer to receive the Holy Communion in non-Episcopalian Churches than in the Greek and Roman Church, where it could only be received by accepting teaching known to be false. If we go a little further we shall find that the doctrine of order looms very large in the minds of those who will have no fellowship in the Holy Communion with non-Episcopalians. "We have the succession, we have the covenant," they say, "but you non-Episcopalians have neither succession nor covenant, and if the grace of God overflows its natural channels we rejoice. We cannot, however, prove false to our convictions." It requires more than an ordinary amount of contented self-satisfaction to say at the present day that the doctrine of Apostolical Succession is a divine law. Dr. Briggs wrote four years ago: "All *jure divino* theories of Church government that base their orders on the authority of the New Testament are, if not yet buried, inanimate corpses, slain by historical criticism. *Jure divino* Congregationalism and Presbyterianism have but few advocates at the present time. It is probable that it is the failure of the *jure divino* theory of the diocesan episcopate that has a great deal to do with the advance of the Church of England and her daughter Churches towards Church unity." Coming from such an authority there can be little doubt as to the unwisdom of those who resent and oppose the fact that grace is not confined to episcopacy or any other form of Church government, and that God reveals His love in many ways wherever His people meet.

Evangelicalism and the Race. We hear on many sides allusions to the unsuitability of the teaching and practices of the Reformed Churches to races other than those inhabiting a northern clime. It is argued that in southern Europe Protestantism has been a failure because its puritanical outlook does not give the light and colour needed by children of the sun. It is urged that in Oriental lands this objection holds even more strongly, and that nothing but Catholic worship, Catholic teaching, and Catholic ministry will win the world for Christ. This line of argument comes as a shock to those who believe that our Lord died for all men, and that the revelation of His teaching is to be found in the New Testament. If that teaching is inapplicable to the souls of men all the world over, then the teaching substituted for it, and successfully—as presumed—conquering, is not

Christianity, but something different. When the assertion is regarded from the point of view of fact and experience we see how fallacious it is. The essence of Protestantism consists of a few fundamental principles capable of being adapted to the most varied conditions. They are based on freedom and are loyal to the teaching of the Word of God. On the other hand, so-called Catholicism consists of a dogmatic system of the most elaborate type, a complex ecclesiastical organisation and a law code that is planned for dealing with every department of life, social, political, and religious. All is stereotyped, whereas the liberty of the Gospel is the distinguishing characteristic of the Evangelical outlook. If there is to be a choice between a system that allows for full adaptation to local circumstances and one of rigidity, no one can hesitate which would be selected. There is, however, something more important than adaptability, and that is Truth. We who hold the Truth know that the Christ of the Gospels is the centre and pivot of all Reformation teaching.

"Millennial Dawn". *Errors.* We live in an age when the wildest imaginings are able to appeal to men and women who are ordinarily supposed to possess a certain amount of intelligence. Whether the new thought comes from a forgotten German philosophy, a non-existent Mahatma, or a transatlantic crank, so long as it be shouted loud enough, a large body seem ready to welcome it in the name of broad-mindedness and up-to-dateness. We saw the rise and fall of London Dowieism, now we have a propaganda with the attractive title of "Millennial Dawnism." We have tried to understand what it means, and have striven to see where it has discovered truth that is not patent to all who read their Bibles. We have come to the conclusion—to repeat an old dictum—"What is true is not new, and what is new is not true." Part of its message we cannot follow, part of it we know to be untrue and the outcome of imaginative speculation dwelling upon isolated texts removed from their context. Dr. Haldemann has written a striking criticism of Pastor Russell's teaching, and this American divine shows that Millennial Dawnism teaches the annihilation of our Lord Jesus Christ as man. The quotations from the writings of the Pastor show clearly that he believes that our blessed Lord ceased to preserve His manhood after He died on the cross. Again and again he declares that our Lord is no longer a man, and will not come again as a man. His teaching on the Atonement is also more than defective, it is positively misleading, and no student of Holy Scripture can rest satisfied with the interpretations of the leader of Millennial Dawnism. The Rev. T. C. Hammond has written a very able refutation of the system, and this pamphlet, which may be had from Mr. C. J. Thynne for one penny, will show that those who follow the leadership of Pastor Russell sacrifice the lessons of Holy Scripture for the guidance of one who does not see truth steadily and fails to see it as a whole.

Unity in Australia. Full reports are at hand of the proceedings of the Melbourne Conference on Reunion. The spirit of the Conference could not have been better, and there was a strong desire for closer co-operation in view of the pressing needs of united action in the face of present dangers. The whole tone of the Conference was in favour of federation as distinct from organic union, although many felt that union in one great body is the end that should be kept in view. Three main difficulties are said to block the way to union:—(1) The Church of England's views regarding orders and the continuity of the Church. (2) The doctrine of "believers' baptism" as held by the Baptist Churches and the Churches of Christ. (3) The question of polity—the Churches of Christ holding extremely rigid views of congregational independence. The Congregational and Baptist Churches, while adhering to the same views, are prepared to make large concessions. Without difficulty we could, by extracts from authoritative writers, show that none of these contentions ought to stand in the way of union. It is very easy to maintain a theory—it is quite another matter to apply it in such a manner as to change things as they are into things as they ought to be. We have to acknowledge facts and acquiesce for the present in conflicting views on non-essentials, and endeavour to see what is good and true in one another. To-day, only a minority of

Episcopalians will deny that the Church of God is found among non-Episcopalians, and very few non-Episcopalians will assert that belief in Episcopacy as the best form of Church government unfits a man to be a consecrated servant of God. We must do our best to recognise that, whatever our differences on such points may be, the really important matter is our oneness in a desire to be near Christ the Centre.

"World Faith and Order."

The generosity of the late Mr. J. Pierpont Morgan placed a very large sum at the disposal of the Protestant Episcopal Church of the United States to further the work of a great Conference on "Faith and Order." The Church of England has appointed a committee to consider the subject; in America a large number of the non-Episcopal Churches have considered the question and have nominated committees; but the movement has not been very warmly adopted by the non-Episcopalians of Great Britain. Accordingly, a very influential deputation from America visited England and Scotland and met leaders of the Free Churches, who discussed with them the basis of the Conference and the work to be done in preparation. The scheme is so comprehensive that it is apt to elude the range of vision of the ordinary thinker. It is believed that if all the Churches send representatives prepared to contribute their special part to the discussion of what is really foundamental, there will be a probability of a transvaluation of values that will enable the Church representatives to see things as they really are, and to distinguish between the essentials and non-essentials of doctrine and order. When the debates on the findings of the experts have ended, then the delegates will go back to their Church Courts and inform them what has been done, and ask them to treat the whole question of re-union on the new basis. No one will be asked to give up anything, all will be requested to give what they have. We wish well to every honest attempt made to discriminate between the essential and non-essential in contemporary Christian teaching. We are open-minded to the new knowledge that will be discovered, if any is to be found by such a discussion, but the work of union will not wait for the last word of scholarship, which may never be spoken, and the World's Evangelical Alliance goes on its way striving to bring closer together those who realise their oneness in Christ, and manifesting the true and essential unity of the Spirit which already exists and is so emphatically enjoined in the New Testament.

Evangelical Alliance at the B.M. House.

New Year's morning brought together in the Baptist Mission House one of the most catholic assemblies ever gathered within its walls. United intercession led men representing different Churches and Missionary Societies to meet around the mercy seat, and to ask God to bless the work in the distant places of the earth. Churchmen and Nonconformists sat and prayed side by side. Officials of our great missionary organisations realised that in united intercession God is present, and they were not disappointed. The World's Evangelical Alliance was represented in the meeting by the General Secretary, and the Rev. W. Y. Fullerton, home secretary of the Baptist Missionary Society, must have been greatly cheered as he looked round and saw all present uniting on the first day of 1914 to supplicate God to pour down His grace upon those who are preaching Christ in obedience to the Divine commission. The chair was taken and the address delivered by the Rev. Cyril C. B. Bardsley, hon. secretary of the C.M.S., who won the sympathy of his hearers by remarking he had been brought up on Andrew Fuller. He quoted, with striking aptness, the remark of the Baptist saint: "Five souls, five Hindu gentlemen, saved by the mercy of God and the blood of Christ. What joy! What joy!" All felt thrilled as they thought of the priceless redemption wrought by the Saviour, and knew that their brethren in many climes were being granted the privilege of leading men and women to the foot of the Cross. The subject chosen by Mr. Bardsley, "Father, glorify Thy name," made all face the essentials of the missionary cause—the glory of God and the extension of the kingdom of His Son, and as they prayed and meditated they felt the presence of their King and saw their oneness in the Saviour. We are thankful for this gathering in the calm quiet of a solemn New Year's Day, and pray that the experience

of unity may prove a blessed prelude to greater efforts to pray and work side by side in the Master's vineyard.

The Free Church Council.

All efforts to close the ranks of Evangelical Christians must be recognised by those who love the Lord and wish to see brethren dwelling together in unity. The Free Church Council movement has gathered together into one federated body representatives of the majority of the Nonconformist Churches of England and Wales. Locally, its strength varies considerably, but its central council is worked by men of thought and foresight, who make up their mind that the best men will speak in behalf Nonconformity and will get every opportunity to make themselves heard. Has the Council captured the best Nonconformist thought of England and Wales? It may be replied, "Has the Church Congress done anything like what it ought to have effected, with its vast prestige and great constituency?" We are not prepared to say that either Congress or Conference has done all that their promoters believe they ought to do. There is at present a strong feeling that unless Conferences and Congresses go near the border line of politics, even if they do not cross it, they will do little good. Certainly to attract universal attention from the secular press it is necessary to treat a theme that the man in the street will read about. Accordingly we have subjects discussed that have very little to do with the *spiritual* state of the country, and with the high and holy mission of Evangelism the first duty of the Churches. Politics change—the craze of the moment dies in due time and the passions roused by it fade away—the Gospel of Christ has an eternal message to the hearts of men; and we are old fashioned enough to believe that the first requisite to right thinking and right acting on social, political, and moral questions is *to get men right with God.* We should like to believe that wherever Church Congresses or Free Church Councils meet they put first things first, and thus leave behind them greater spiritual unity and a higher standard of Christian service in the congregations of the cities they visit.

The Key of Reunion.

At the present day every Church appears to consider it holds the key to the solution of the problem of reunion. The Roman Catholic Church because of its exclusive inclusiveness, the Anglican owing to it maintaining the historic Episcopate as well as its attachment to the Primitive tradition, the Presbyterian through its kinship with the great Continental bodies that are the direct heirs of the Reformers, the Wesleyan through its close relations with Anglicanism and the Free Churches, the Congregationalist through its realisation of the presence of God in each individual congregation, and the Baptist on account of its emphasis on adult baptism by immersion as a duty that must be accepted by all who wish to stand where the Bible places them. We have even heard representatives of very small bodies proclaiming that they are the bridge which must be crossed by all who wish to unite and be one in Christ. It is not for us to pronounce on any of the claims made. We see in every organised Evangelical Church the emphasis on one side of Divine revelation, and we are thankful that it should be so emphasised. But we also observe that while all reject the Roman claims to unhesitating obedience, most are still more ready to talk about reunion than to manifest that inner unity which is, after all, the first great preliminary to outward reunion or federation. God reveals Himself in various ways, but let those who know the Spirit of God to dwell in them make their unity plain to one another. The key to reunion is not held by any Church—it is in the hands of individual Christians. Do we use it?

"Whatever our different opinions may be as to the need of the Christian Church in its outward organisation, we shall all be agreed about this: that it is the business of the Christian Church for evermore to proclaim in the national life the ethic of heaven, the kingdom of God, and insist upon those great fundamental truths which we affirm as forming the very foundation of our own Alliance as Christian men and women."—G. CAMPBELL MORGAN.

The Outlook in Turkey.

THE recent public movements in Turkey have been chiefly of a political and sociological character, yet these have their springs in religious motives, and they work out into fresh problems for religious settlement. When the new regime came in five years ago, people were slow to grasp the great facts concerned. By degrees, however, things began to move with unprecedented momentum. Within this period of time the fortunes of the African and European parts of the Empire have reached an unexpected conclusion. The matters now that affect the larger interests of the Empire and its peoples as a whole have to do with the broad provinces which make up its Asiatic part.

At this writing, the strife concerning Crete, Tripoli, the Balkans, and the other questions at issue for two or three years have reached their settlement. It has seemed just about an even question whether Turkey has not pulled out of one war only to plunge into another. But peace has actually been declared, and there is reason to hope that it may be abiding. The party of Young Turks is the only one within sight able to govern at all, and it is the fixed determination of this party to avoid European control at all costs. It also seems to be the intention of the Great Powers not to fall out among themselves for the spoils of the Ottoman Empire. Instead, their policy seems to be to bind their respective sections and spheres to themselves with golden girdles in the shape of advances for the construction of railways, harbours, and other public improvements. The Young Turks accept this policy, and serve a double purpose thereby: first, they receive the money for which they are in desperate need for current expenses; and, second, they postpone the day of ultimate reckoning with their European neighbours.

Peace on almost any terms is needed by the people of the country, and the opportunity of peace opens new vistas for the attainment of those human rights and hopes which loom larger and ever larger in the minds of our fellow-men. It is wonderful what staying power the people of this country possess. In spite of all that they have been through during recent years, they are ready to adjust themselves to conditions as they are, and to face the future with hope, if only they may have a reasonable degree of assurance that life, some measure of liberty, and the pursuit of happiness will be open to them.

It is really surprising what changes have been coming over the actual conditions among which men live, and work, and think. A decade ago there was no freedom of thought, or speech, or travel. Now, all men enjoy these privileges. At that time there was scarcely anything worthy the name of a public press, or public opinion, or public influence. Now, these things have come into being, though they are in a condition of very unstable equilibrium. Then, no one dared to discuss politics, or public events, or public men. Now, men and movements are questioned and appraised without hesitation, and by the humblest people. What, perhaps, is the most hopeful of all is that, whereas ten years ago there was a very deep degree of race and class and creed hostility and prejudice, these have to a very considerable extent been mitigated, and men have learned they can be brothers and yet respect the differences that divide them.

These conditions are both an advantage and a disadvantage to the Evangelical Churches of the land. There is an advantage in the throwing down of prejudice, hostility, and ill-will, in the awakening of mind, the desire for progress, the determination to think. This flux of opinions, however, is naturally accompanied to a considerable extent by a weakening of religious ties, by a large volume of emigration, and by increasing inadequacy to meet the financial burdens involved in the present changing conditions. Many of the best Protestant ministers have left the country. Young men are not attracted to the sacred calling when there are so many inviting avenues open in secular fields. The demand for Christian young men to serve in the Ottoman army has sent into exile great numbers of those who should be the strength of their respective communities, while the burden of war conditions has drained the financial ability of those who have usually contributed most to Churches and schools. This is a hard period for the Evangelical Churches of Turkey, and yet many of them are standing the strain with faith and hope and patience worthy of any age and any land.

The schools of the Empire are full and growing ever fuller. Take Anatolia College as an example, and the number of students has almost doubled within these last ten years. They would number far more than the present 400 if we were able to accommodate all who apply. It is also significant that whereas the American and Evangelical education in this country was almost entirely

confined to the Armenians and Greeks, now the College has growing contingents of both Russians and Turks. Without haste and without rest Russian influence increases around the periphery of the Black Sea. Young men who dwell on or near the shores of this beautiful body of water realise the advantage of being able to do business through the medium of the Russian language. It is a significant fact when thirty or forty young men from the Caucasian provinces of Russia find their way over into Anatolia to study in an American school, and it is equally significant that almost as many more of the students of Turkey elect to include Russian among their studies in preparation for their future life.

It is natural that an American College in this country should have a constituency of Turks, and yet Turks who sought Anatolia College in past years were usually debarred by the Government from continuing. Now, however, a score of them in Anatolia represent the increasing eagerness of the Turks for a Western education which will put within their grasp the civilisation which has made European nations what they are, and will enable them to meet their dreaded rivals on equal terms. On a recent visit the Viceroy of this province accepted an invitation to address the students of the college, and spoke exceedingly well. He accepted an invitation to a reception held in his honour when there were present Turkish officials and representative Mohammedan gentlemen from the city in considerable numbers. He gave public approval to those parents who send their sons to the institution, and urged that other parents should copy their example. The institution has 150 Armenians in attendance, and it is the present policy of the Young Turks to favour the Armenians, lest by failing to do this they should give a pretext to Russia and Germany. Armenians and Turks understand each other, and can work together if there be but a fair disposition for this on each side. There is no telling when the kaleidoscope may take another turn, but the combinations at present in sight indicate a cordial grouping of Turks and Armenians which is wholly to the good of both parties.

The Armenians have been a nation scattered and peeled. Occupying extensive territories in Asia Minor and the Caucasus, from time immemorial they have had no adequate natural boundaries, no coast line of their own, no single capital, no continuous national life for centuries. Yet they have not been destroyed, and probably have not diminished in numbers. If now circumstances are to give them a degree of added opportunity, all their many friends will rejoice. They will make good use of such resources as are put in their way. They are intelligent, industrious, thrifty. There are large numbers of them in almost all parts of Asia Minor, but particularly in the north-east. If their secular enemies, the Koords, are held in check, and the Armenians are given the status which is their natural right, they may soon become in the Ottoman Empire what the Hungarian element is to the Austrian. A few generations ago the Hungarians were well-nigh worn out, or wiped out, but their patient endurance not only saved them from extinction, but has made them a vigorous and virile race. The Armenians may easily emulate their attainments. October 25th and 26th celebrations were held among the Armenians of all parts of the world, celebrating the 1,400th anniversary of the invention of the Armenian alphabet and the 400th anniversary of the introduction of Armenian printing. It was made an occasion for national rejoicing of great depth and fervour, and on wholly wholesome lines. Emphasis was laid upon the literary, scholastic, and religious history, possibilities, and obligations of the Armenians. Large sums of money were subscribed among the wealthy and well-to-do in Egypt, Russia, and other lands, as well as in Turkey, to be expended for purposes of education. The plan to inaugurate a widespread series of common schools with occasional institutions for higher education seems feasible and hopeful. This is the true line for Armenian progress under present conditions.

Where lights and shadows chase one another across the stage so rapidly, Evangelical Christianity holds its ground and bides its time for a deep and strong development. The nearest neighbours to Turkey among the Great Powers are Austria and Russia. Austria has its millions of Protestant Hungarians, and Russia has its millions of Protestants and Dissenters of different types. In Turkey the uniformity of Mohammedanism and of the Oriental Churches is slow in relaxing the tenacity of its grip upon the people, but the principles of the glorious Gospel of the blessed God are striking roots within the soil. We do not know just how or when the more abundant harvest is to be seen, but our faith that it will come corresponds with our faith in Christ as the Saviour of men and in the Gospel as the solvent of all human needs. To this end the sympathetic friendship of Evangelical Christians everywhere is cordially invoked.

G. E. WHITE.

Anatolia College,
Marsovan, Turkey.

World Missions and Unity.

Notes and Reviews.

A Missionary Survey of 1913.

THE *International Review of Missions* for January contains a survey of missionary progress during the year, the work of Mr. J. H. Oldham, aided by his brother and correspondents all over the world. It is excellently well done. There is not an unnecessary word in the entire narrative, and the outlook is broad and catholic in the best sense. There is no spirit of partizanship or desire to exalt any one branch of mission work at the expense of other work. In spite of this absence of appeal to his own particular fancies or views, the entire article is so attractively written that the reader can scarcely lay it down until he has absorbed what is said on every page. A great part of the survey has to do with the twenty-one Conferences held in Asia in 1912-13, the "findings" of which were reviewed at the Hague Continuation Committee Meeting. As we read the pages we grasp something of the range of missionary work and its points of contact with every side of human activity. Mission work is now called upon to equip the man of God with all the weapons of defensive and offensive attack in order that he may hold his own in the struggle against evil.

Some Striking Facts.

In Korea, after the condemnation of the accused of treason, there was a falling off in the number of catechumens and in the attendance at services. This, however, was accompanied by spiritual intensity on the part of those who remained faithful. In the four Presbyterian and two Methodist Missions there have been 11,700 baptisms during the past year. Unfortunately, Baron Yun Chi-ho and five Christian companions have been sentenced to six years' penal servitude on a charge of conspiracy, and, as we have already pointed out, the public believe that the verdict of guilty was dictated by other than judicial considerations. In Japan there is greater readiness on the part of teachers and pupils in Government schools to give a respectful hearing to the claims of Christianity. A special effort will begin next March to evangelise the entire non-Christian population of Japan, and a considerable fund has been collected to enable this to be carried through. In this Empire a Christian Literature Society has been founded to bring good Christian literature to the Japanese.

China.

It is wonderful to read of 35,000 different men of the student class attending the evangelistic meetings conducted by Dr. Mott and Mr. Sherwood Eddy, who had the support of Government officials in their campaign. Of the 35,000, one-fifth signed cards promising to study the Gospels, to pray daily for light, and to accept Christ as their Saviour as soon as reason and conscience permit. In some centres as many as 80 per cent. of those who signed the cards attend Bible classes. Three months after the meetings 253 had been baptised, and 467 were candidates for baptism. Unfortunately, the political situation is now much more obscure than it was, and the present outlook in China is uncertain. Revolution at first leads to evolution in a right direction followed by reversion to old conditions. The reversion stage is generally only temporary, and we believe that with the blessing of God the work in China will go forward more hopefully than it has done in the past. The growth of the desire of the Chinese Church for independence brings with it the conviction that when missionaries are removed there will be but one Protestant Church in China. Unfortunately, politics are sometimes mixed up with the expression of the desire of natives for ecclesiastical independence.

The Moslem Menace.

We cannot refer to the report of progress in India and elsewhere without noticing the growth of the Moslem power and its increased hostility to Christianity. The

Balkan War has thrown parts of Turkey more widely open to missionary effort, but, unfortunately, the action of the Christian nations during the war has left Christianity "more discredited than ever in the eyes of a Moslem." In Persia, the disintegration of Islam and the growth of unbelief are proceeding apace, and are likely to increase by the introduction of more foreign influence. In Egypt, improved arrangements made for missionary study add to educational efficiency, and in Morocco no one can tell what attitude the French will take to missionary effort. In Africa, the onward march of Islam is the cause of greatest anxiety to missionaries. They see its growing power over the native mind, and realise that unless we are before the Crescent in our efforts to reach the ignorant fetish worshipper, the task of his ultimate evangelisation will be greatly embarrassed by the veneer of Mohammedanism that he will have accepted.

Roman Catholicism and Protestant Missions. Although the Annual Survey gives some account of Roman Catholic Missions and rejoices at advance, the writer has to give expression to discontent at the treatment of Evangelical by Protestant Missions through breaches of the comity of missions. Does it not come as a surprise to most readers to find this sentence, "The great and urgent needs of the Republics of South and Central America do not fall within the scope of this survey, except in so far as they relate to the still heathen population"? Surely, wherever there is great and urgent need for missions, a world missionary survey should be able to give report of what is being done or left undone! This one sentence carries with it the condemnation of the exaltation of figures above the call to the service of God.

Mass Movements. The depressed classes in India are rising to a sense of their personality. Accustomed to centuries of contempt, they accepted their position and considered it to be the most natural thing in the world. The spread of elementary knowledge of the world, the presence of British fair play, and the echoes in many cases of Gospel teaching, have roused them from their apathy. They see that caste has no place in the European system of life, and they feel the burden of their own lack of caste. They strive after the ideal of Christian brotherhood, but they have little knowledge, and seek guidance from friends and acquaintances who are themselves ill-instructed. There are many thousands who profess and call themselves Christians and are unknown to mission workers. They are not rice Christians—they are too often men and women who have had a glimpse of the light and have found no man to teach them. The numbers who seek baptism have astonished the missionaries, and the standard of literacy among Christians has been greatly depressed by the great accession from these classes. What will the future be? India is being roused from her sleep. Nationalism puzzles politicians, and the mass movements to Christianity on the part of the unclassed show that the teaching of the Saviour has made a deep impression where unexpected. Now is the time for the Church of the living God to show itself equal to a new and great responsibility.

At the Gates of Tibet. The great closed land still remains closed to missionary enterprise, but even its sluggish councils are being moved by the pressure of outside influence. The policy of exclusion cannot last much longer, and missions on the border will be able to enter the country and preach Christ. In 1911 there were a number of missionaries at work in Eastern Tibet, but the Chinese revolution threw everything back. Missionaries had to retire from Tachien Lu and Batang. As soon as peace returns to the disturbed regions the missionary workers will again enter into possession of the land that God has called them to evangelise. American missionary effort has been concentrated in many places on Tibet, and all arrangements have been made for a forward movement at the first opportunity. Plans have been framed on a large scale, and their promoters look forward to the time when "monasteries will be turned into schools and colleges and Christ will conquer Buddha." We trust the day will soon arrive when all restrictions will be removed and the "roof of the world" will be open to the pioneers of the Cross.

The Jewish World. The London Society for Promoting Christianity among the Jews has been obliged to decrease its aid to London work and concentrate on foreign work. Here in London many agencies work among the Jews, but in Russia the L.J.S. is the only Protestant body that has a legal permit to baptise Jewish converts. This privilege carries with it great responsibilities, and when retrenchments had to be made, it was well to make them where the effect would be less disastrous. In addition, it may be said that home workers in home centres are vocal, whereas those abroad are compelled to keep silence. The present state of Judaism affords an almost unprecedented opportunity for bringing the Truth home to the Jews. A leading rabbi says: "Our tremendous indifference is our worst ailment. We are troubled with the teaching of agnostic atheism, materialism, and Christian science." In other words, the troubles of the Jews are those we face. Christ alone is the remedy for them all. We in England have always been the best mission friends of the Jews. More than two-thirds of the united incomes of missions to the Jews comes from the United Kingdom.

Russian Students. Baron Nicolay writes a very sad description of the present state of Russian religion as seen among students. Suicide increases among the young men, as a result of loneliness, bad housing, and despair. They are underfed and are the victims of the last and worst type of materialistic literature. Morally, the class is little short of bankrupt. The Baron says: "I do not think that three men in a thousand have read through the New Testament." The Student Christian Associations have brought hope to thousands, and although technically illegal, they are tolerated by the State. Excellent fruit has been gathered from the work, which is being pressed forward with quiet perseverance, and it is found that Russians are ready to read neutral religious literature when they are unwilling either to study the Orthodox or the official Protestant literature. It is very hard for us to enter into the religious condition of Russia, but all impartial observers are convinced that until the prevailing deadness be broken through there can be little hope of a great revival. Russia under the influence of New Testament teaching will be one of the greatest powers of Europe.

South American Slavery. We cannot doubt the existence of a condition akin to slavery in South America, and we rejoice to know that the Anti-Slavery and Aborigines Protection Society is doing its utmost to put an end to the degrading and demoralising systems at work on the rubber plantations. Unless there be present on the spot men who have a high ideal of life and are not afraid to speak out, we see little hope of permanent improvement. For this, among many other reasons, we welcome the acceptance of the principle of religious liberty by the Peruvian Chamber, and although we know that it has still to be considered and pass through another Parliament before it becomes law, we are certain that it will be the law of the land, and that a great screen that shuts slavery off from public view will be removed. South America has claims on the British Christian public that have never been recognised. Unconsciously injury has been done to missionary work there by those who desire to help it. Are we prepared to pass through the open door, or are we going to stand outside because of some extraordinary misconception as to the range of world missionary duty?

The Portuguese Republic. Unfortunately, change of Government does not always mean a change of policy as far as religious liberty is concerned. In Portugal the Law of Separation, directed primarily against the Roman Catholic Church, has pressed unfairly on Evangelicals, but, taken as a whole, there are fewer hindrances to preaching the Gospel than existed under the monarchy. In country districts the way is open as it never has been, and all the Evangelical Churches are doing their utmost to save the people from passing from superstition to avowed and soul-destroying unbelief. In a country where 80 per cent. of the people do not read or write the good news needs a preacher, and the mission tours of Evangelists are being owned by God. As a matter of fact, the authorities do not interfere as long as nothing is done to weaken their hold on the people. Freedom is given for Gospel preaching when it is not political in its tendency.

The Position and Prospects of Evangelicalism.*

By Rev. L. G. Buchanan, M.A.

(Vicar of St. Luke's, Wimbledon Park, S.W.)

ARE we satisfied with the position and prospects of Evangelicalism in the life of to-day? Many of the most earnest leaders are dissatisfied with things as they are, and one of our greatest thinkers, occupying a detached position (Dean Hensley-Henson), has written in the *Record* on matters that are of immense importance under the title "Where are we tending?" Here he gives some remarks which are, to me, tremendously significant, and he practically says that Evangelicalism is being ignored in the councils of the world to-day. He grieves over that. He takes fright at the encroachments of "sacerdotal bigotry," and he shows we are "not holding our own." What, then, do we need? Let us be quite candid with ourselves, and remember the great traditions of our glorious past. How are those upon whom the work of to-day and to-morrow falls to rise to the occasion? The first thing that modern Evangelicalism needs is *Statesmanship*; the second thing that it needs is *Sanity*; and the third thing that it needs is *Spirituality*. I do not mean to say that they are not there, but we must rouse the young men, the men who are in our theological colleges and just entering the pulpits. We must pronounce these three things as essential to modern Evangelicalism—Statesmanship (where are we tending?), Sanity (what are we doing, and why?), and then Spirituality (whence are we drawing our power?). Let us consider these three things in the order presented.

STATESMANSHIP.

This is, of course, a quality for our leading men, for the men who speak, for the men who write, for the men behind the newspapers and the men in the big pulpits. It is just what we need to-day. We must raise up for the future men who can visualise the situation, who can think in continents and express themselves in terms of commonsense. I mean men who will be on the watch tower in order to help the man in the street. Now when we try to think what are the reasons and what are the objects of this statesmanship, some things stand out. We must, as Evangelicals, take our share in guiding and directing certain great tendencies of the day.

First of all,

(*a*) THE NATIONAL TENDENCIES OF OUR AGE.

In almost every country in the world to-day there are mass movements going on, sometimes referring to the aliens, sometimes to the low castes, sometimes to the high castes; and the point is, what is Evangelicalism doing in the shaping of these new movements? I am convinced that there is nothing but the Gospel of Jesus Christ that is going to bring regeneration to these countries. We must create men big enough to see these things before they come, so that in this regeneration Evangelicalism may be among the pre-natal influences, so that when the birth throes are over, Evangelicalism will be able to claim at least a share in the cause that wrought the effects. And we want men who will get out of their own little furrow and take a look at the whole field. If you keep in the furrow you will go crooked unless you take a look at the whole field.

Then again, there are

(*b*) THE MORAL TENDENCIES OF THE DAY.

There is a spirit of unconventionalism, especially among our young people,—the breaking away from the conventional boundaries. What is Evangelicalism going to do with regard to this tendency? What is it going to say to such questions as divorce, the marriage tie, the whole question of the instruction of our youth in the intricacies of their own physiological being? That used to be tabooed, but is not now tabooed by the rising generation. If we do not do it, then those with whom we may not agree will do it instead.

Again, there are

(*c*) THE SOCIAL TENDENCIES OF THE DAY.

I am not a Socialist, but I thank God for a great deal of the social sentiment of to-day. I thank God for the efforts, whether it be in Parliament, or the municipality, or in the ordinary public life of the land which many are making to help the poor. Believe me,

* Notes of an address delivered at the Annual Meeting of the Liverpool Branch, World's Evangelical Alliance (British Organisation).

Evangelicalism has been too much content in the past to draw up the skirts of its respectability and say these things do not concern it. Beloved, these things concerned Jesus Christ the Lord, who dealt with the souls and the bodies and the social lives and homes of men—though, by the way, one thing He did not do, He did not deal with the party political issues that were current around Him. Now Evangelicalism needs statesmanship here, because the situation is distinctly delicate. I venture to say there is little use in the Bishop of Oxford telling us that while charity is, of course, all right, we ought also to be "thundering at the gates of tyranny." When you try to do it, you are apt to do damage. The Bishop of Kensington has been thundering at the doors of the music-halls, and the result has been an advertisement of the very thing he wanted to suppress. The difficulty in all social service is this, that in most questions you find that nowadays they are semi-political, semi-moral, semi-social, but only demi-semi-religious, and therefore it takes the greatest tact and subtlety of statesmanship for us to lead properly in this connection.

Once more, there is

(*d*) The Ecclesiastical Tendencies of To-day.

And here I touch upon the theme of the Dean of Durham. There is little doubt we are faced, as Evangelicals, with the most serious, the most subtle opposition that we have ever had. You have only to notice the difference between the Romanism of England and the Romanism of Ireland to see how velvet-gloved it is where it is not dominant. I am very seriously concerned with the smooth-tongued nature of the Ritualist. Dean Henson is absolutely alarmed at what he calls the "mealy-mouthed, often affectionate, softness of the Ritualistic speech" of those who are not in sympathy with him. There is where we want the statesman among us—the man who can think, who can see these subtle dangers.

There are two different streams of tendency with regard to unity; there are two different plans before the public—one the Evangelical, the other the Ritualistic. The one says, "We try to unite where we can, and we agree to differ where we cannot unite." The other says, "We do not unite at all until you are prepared to come right in and be lost in us." I do not say that either is ideal; we are speaking of present facts. It is on these and other points that we want statesmanship. Mr. Lecky, twenty years ago, said some words like these: "It is hard to believe that the present development of sacerdotal pretension, if it increases much more largely, can go on without causing a violent disruption." Believe me, within the next twenty years, if some cause should occasion it, the two elements that are in the Church to-day will disclose a centrifugal force that will make them fly from the centre into the arms of whatever seems the most congenial environment in which each can subsequently agree. We cannot for a moment contemplate this with joy, but I believe that Mr. Lecky's prophecy may come true, and Evangelicals must be prepared with wise statesmanship to try to avoid such a catastrophe.

SANITY.

But let me speak of the second great need, which is what I have called "Sanity":—what are we standing for, and *why?* This, of course, must be the quality not only of the leaders, but of the rank and file. Now what is it we must stand for?—what is a sane policy for us in these difficult times? Certainly we must all stand for (*a*) *Vital truth*. We must be prepared to stand for this with our very lives, although even here we want perhaps a little more sanity when there is no question of principles, but only practices. How often have we fought for accidentals as though they were essentials. You know how that in every parish when legitimate improvements are attempted, one or two people will be offended, and they are often prevented. It is what I venture to call (in very serious mood) the policy of "the dear old soul." Let me explain. Something is proposed which the majority want; they are ready to pay the money down, and the pastor agrees to it all, and then shelves it altogether. Is it because it was not necessary, not desirable? No, but simply because two or three people, "dear old souls," would be offended if it were done. I have the greatest regard for them; they are full of zeal and kindness, but they are prejudiced beyond all reasonableness in favour of the past. I am as strong as they are against undesirable innovation, but for the sake of Evangelicalism do not let us base our objection merely on "what the Canon did twenty years ago"!

In the second place, it strikes me we must stand for (*b*) *Constructive theology*. That is to say, all Truth must be put in a constructive positive manner. I am getting tired of the person who is always protesting against something. He would rally on a critical point far more enthusiasm if he were not always denouncing everything. We have certain men who are prepared to do a splendid work in protesting here and there where necessary, and for them we must thank God; but do let us remember that Evangelicalism stands for positive Truth, and let us give a positive Evangelicalism to the

world. To-day you have criticism in the air—it is in the shop, in the street, even in the school and in the pulpit, and what is Evangelicalism going to say? Shut your eyes to this and think there is none of it at all. That is the policy of the ostrich, and not of a Church—and it is said, indeed, that no self-respecting ostrich would do it! Two little girls, about fourteen or fifteen years of age, met me, and do you know what they were discussing? One of the deepest problems—the Person and Deity of Jesus Christ. It was, of course, only cheap claptrap heard at some street corner; but there it was. Now a large mass of our Evangelicals are not instructed in the method of combating this; they have not instructed themselves in this buttressing up by study of the real vital Truths for which we stand. What is wanted to-day is some name or designation that will be a substitute for the word "criticism." The word "criticism," radically interpreted, is all right; but the man in the street does not care about Greek; so the word "criticism" carries, apparently at least, a destructive verdict on the Bible. A word that will be constructive, that will recognise research, scholarship, and at the same time reverence and spiritual knowledge, is needed badly to-day. Then that brings us to this, that Evangelicalism must recognise scholarship. I have the greatest respect for our leaders and the men who write and publish the expositions of the Bible, but I am profoundly apprehensive of a large type of ordinary Evangelicals. I find from conversation that they positively belittle the possession of brains. They talk as if Evangelicals did not need intellectual equipment. Do you think that the great Reformation leaders ever did the work they did without brains? This is a serious matter. "If a man has not got brains let him say so; but don't let him make a positive virtue of their absence!" One thing is clear, there is no sanity in taking that position. It is insulting to the Almighty to talk as some people have talked on the subject. It must never go abroad that Evangelicalism is without brains, that spiritual soundness is synonymous with mental sloth.

Thirdly, we need

SPIRITUALITY.

What Evangelicalism needs more than anything is a fresh manifestation of the Spirit of God. There is nothing on earth that will make us hold our own except this. You know that historically this is true. Spirituality is our main asset. We have no great central authority to lean upon when the press comes. We have no elaborate ritual to prop us up when we are moribund or dying. We sink or swim by our spirituality. Spirituality is the test of a standing or falling Evangelical Church. We want to convince the world, and we have been told we are not convincing it. We are told the world is ignoring our messengers in the councils of the nations to-day. Think you that they dare ignore what we say to them if we were filled with the Spirit of God? "When He the Spirit is come, He will convince the world"—convict the world. But notice by the text, "When He is come" *unto you*. In another's words, when we are spiritual, He will be able to do His convicting work that is going to make our counsels heeded in the councils of the nations. What will He do for us? First of all, (*a*) *He will deepen our experience*. He will take of the things of Christ and show them to us. The Spirit of God speaking to our spirit will give us a real deep experimental knowledge of the things we talk about. Do we claim the right of private judgment? When the Spirit comes we shall have right judgment. (*b*) *He will strengthen our convictions*. There are some people who imagine that in the "deepening of the spiritual life" no backbone is needed. But when a man is filled by the Spirit of God, he is filled with the strongest personality in the universe. No matter what subtlety is used, he will stand because the Spirit of God has given conviction of the Truth. (*c*) *He will enlarge our sympathies*. That is what we need, and it is the people who have the strongest convictions that are in the greatest danger of not being sympathetic. The very vehemence with which you hold your view is liable to make you unsympathetic to those who do not see eye to eye. Humanity is coming to this stage. It has two sections, one section sympathetic because its views are vague, and the other section unsympathetic because its views are so definite. That is a serious thing. Evangelicalism, if it be spiritual, can take both of these and give them a mighty conviction of truth, and at the same time a great surrounding of love. As some one has well put it, that is what Christianity is for—"Christianity is the art of *loving* the people you do not *like*." Yes, there is that person you are opposed to, and that person also is entirely indifferent; yet if the Spirit of God gets a grip of your life, you will find that you will act as love should act, you will feel as love should feel towards him. He will also do something more. (*d*) *He will inflame your zeal*. We are always hearing to-day that this place and that place is dead. Now a dead Evangelical Church is the deadest of all things in creation. When the Spirit of God inflames your zeal He will take the things of Christ and reveal them to you, so that you will yourself burn with something

of His zeal. There is a great picture in a church in Paris, and the lower half represents humanity tossing and fighting in all its unhappy divisions, and then up above this you see a vision of the Christ, and as you look there the eyes are wet with tears, and as He is looking down on that seething mass of humanity His heart is breaking at the pity of it all. Have you seen the vision? That will raise you far above all these miserable things that we fight about, which are not eternal things at all, and make you see the vision of what Christ could make us. David Brainerd saw it, and it made him cry out, "I want to *wear* out for Jesus." Henry Martyn went one better than Brainerd, and said, "I want to *burn* out for Jesus." A young missionary, invalided home, lying there on his sick bed, saw the vision and cried, "I want to go back—I cannot sleep for thinking of them all out there." Have you seen the vision? Have we all seen the vision of the Christ? Have you seen Him looking down on this world? Oh, the pity of it all! And have we found by the Spirit that He sends that great outpouring of love that will inflame our zeal, so that when we come to the end we will be able to say, "Yes, I saw it one day, and by His grace I have not been disobedient to the heavenly vision"? May God grant it.

Correspondence.

3, CAMBRIDGE SQUARE,
HYDE PARK, W.
January 26th, 1914.

To the Editor of EVANGELICAL CHRISTENDOM.

Dear Sir,—I read with great satisfaction the letter in the September number on the subject of the expansion of the World's Evangelical Alliance. I find myself in hearty agreement with the suggestion that the time has come when the gates of our organisation should be pushed open to their full width.

There is, moreover, at the present moment undoubtedly a unique opportunity for such a Society as ours, which provides a meeting ground for those who are centrally united but differ at the circumference of thought. In all the denominations men and women are feeling after closer fellowship, such closer fellowship as will not involve denial of subsidiary convictions. Something has been accomplished in recent years by the World's Evangelical Alliance in meeting this need, but has the time not come for a bolder policy of welcome? Is there no way of attracting those who are farther out on the wings of the great army of Christ, but who derive unmistakably from the same centre and who share the convictions that unite us?

I myself am perfectly aware that on a number of important subjects I hold different views from other members. At the same time I am convinced that I am true to the basis of the Alliance and to the teaching of our Lord. I do not desire to press my views upon my brethren, but I rejoice in the frank recognition that one can be as loyal to our Lord and to the Scriptures in my way of thinking as in another. This is the very breath of the Alliance, but some men who share my views and put me to shame by their devotion to the Saviour of the world have the uncomfortable feeling that they would not be welcome in the Alliance, and that they would feel its atmosphere oppressive. When I point to the basis of our fellowship, they answer that they can accept this with all their heart, but, they add, the Alliance is narrower in outlook and in sympathy than its basis is. There is no way in which I can at present convince them that this is false, save by saying, "Well, I belong to it."

Some members may feel that there is a danger in attempting to widen the Alliance to the utmost limit allowed by its basis. There may, indeed, be danger. But then we are incurring another danger at the present time, that of a mistaken exclusiveness. It is quite as important to include everyone who is centrally agreed with us as exclude everyone who is not. In my judgment, our present danger is to exclude rather than include. Surely it is rather the duty of the World's Evangelical Alliance to be too inclusive than to be too exclusive. I am quite sure that we do not need to be afraid of people rushing to apply for membership who are separated from us by an essential deep conviction.

It is always difficult to balance these two sayings of our Lord: "He that is not against us is on our part" and "He that is not with Me is against Me." The one certainty is that we are not following Him unless we try to balance them and seek conscientiously to do justice to them both. It is my hope that the Alliance will feel its way cautiously but decisively to a policy of the wider door and the larger welcome. I am not advocating breadth; what I desire to see is bigness, which includes breadth as one of its symmetrical and appropriate attributes.

I am, yours sincerely,
R. C. GILLIE.

Books worth Reading.

SOME LOOSE STONES. By the Rev. R. A. KNOX. (London: Longmans. 4s. 6d. net.)

We have reviewed "Foundations," and although we found much to criticise in that composite volume, our remarks were mild indeed compared with the root and branch attack in the dialectical tract which from its name, "Some Loose Stones," to its last words is one continued assault on "Foundations." As we unite in hostility to the book, are we one in spirit, and do we find common ground from which to train our guns on what is erroneous in "Foundations"? We are both traditionalists, with a difference. We go back to the New Testament and test truth and error by its teaching: Mr. Knox holds by what he considers to be the teaching of the Church, and that to him is conclusive. He is clever, amazingly so at times, but he argues deductively from what must be considered a Roman Catholic point of view, and we are not surprised to hear him say that the sons of the Christians of to-day "will find out the straight path: straight, because it is the simplest way of accomplishing your journey; straight, because the whole business of faith is not picking and choosing your way, or looking out for signposts, but having the pertinacity to follow your nose; straight, because, after all, the road is very largely Roman." He falls back upon orthodox tradition as the source of belief and on common sense as the judge of orthodox tradition. So do we; but we place far and away above any tradition the message of the New Testament, because we believe that the inspired contemporary message is of infinitely greater importance and authority than human inventions and pagan accretions.

Mr. Knox attacks Higher Criticism and non-miraculous Christianity. What he writes deserves sympathy; but, strange to say, he is a critic himself of rather an extreme character in his rearrangement of the text of the Gospel. He may be right in his conclusions that some verses should be placed after instead of before our Lord's resurrection; but the arguments he uses are suspiciously similar to the thought of the men he assails. We do not feel bound to stand with the criticised or their critic. We are able to give the "Foundation" school and Mr. Knox credit for sterling honesty; but if we cannot accept the critical and dogmatic corrosive conclusions of "Foundation" writers, we can no more accept the way of approach to true "Foundations" as pointed out by the author of "Some Loose Stones," which we consider to be a slippery place on which too many, by trying to balance themselves between truth and falsehood, have fallen into the stream, and have been carried away by the flood of unbelief.

THE GLORIOUS APPEARING OF THE SAVIOUR. By Rev. J. GOSSET-TANNER, M.A. (London: Samuel Roberts. 1s. 6d.)

This is a volume consisting chiefly of articles which have appeared in various religious weeklies, but which have been enlarged. We differ on interpretations of prophecy, but all are agreed that there is to be, perhaps soon, the glorious appearing of the Saviour, and Mr. Gosset-Tanner, who is Secretary of the Prophecy Investigation Society, brings forward many lucid facts and suggestions which will prove helpful in the study of the Scriptures in the light of Second Advent truth. The chapter on "Preparation for the Antichrist" shows how carefully the author has followed the march of political and religious events, keeping in view predicted signs of Christ's near return. Mr. Gosset-Tanner holds the personal and premillennial return of our Lord, and his writings encourage to preparation for that event by consecration of heart and life to His service and work.

THE TRUTHFULNESS OF THE SCRIPTURES. By Rev. GAVIN CARLYLE, M.A. (London: Eliot Stock. 2s. 6d. net.)

Were it only for the fact that this book is dedicated to "Mr. John Wood, Chief Secretary of the Evangelisation Society and Hon. Secretary of the World's Evangelical Alliance which he has helped so much to revive and restore," we should warmly commend it to our readers. But Mr. Gavin Carlyle has brought together in small compass numerous extracts from *The Mission World*, of which he was editor, and other sources tending to confirm the accuracy of the Bible and throwing much helpful light on such intricate subjects as Evolution, the Kenosis theory, &c. The volume is the production of one who has fought a good fight in the interests of Truth, and who in the evening of his life is being privileged to witness the confirmation of the Bible against the attacks of destructive criticism, fruit from his own labours and those of others to whom the Bible is and ever will be the Book of God.

EVANGELICAL CHRISTENDOM.

KIKUYU AND ITS MESSAGE, by the Rev. T. J. PULVERTAFT, M.A. (London: National Church League. ½d.)

Some things are little but good, and this is one of them. It is a digest of facts concerning the Kikuyu Conference, written in Mr. Pulvertaft's lucid style, and necessary to anyone who wishes to grasp the course of events in the Kikuyu controversy and their bearing on episcopacy and unity.

We also warmly commend "*The Kikuyu Conference—A Study in Christian Unity.*" By J. J. WILLIS, Bishop of Uganda. (Longmans. 6d.)

This pamphlet is a statesmanlike setting forth of the Protestant and Evangelical aspects of Kikuyu, and contains in full the proposed scheme of Federation embodied in the resolutions of the Conference.

AFRICA IN TRANSFORMATION. By NORMAN MACLEAN. (London: Nisbet & Co. 5s. net.)

This is a volume of travel of the greatest interest at the present time when "Kikuyu" is so prominently before the Churches. The author, the Rev. Norman Maclean, was present at the historic conference and gives a full account of what took place, including a vivid description of the united Communion Service at which the Bishop of Mombasa administered the Sacrament and a Minister of the Church of Scotland preached the sermon. Apart from the value and interest of the volume in this connection, Mr. Maclean gives an illuminating account of mission work in Nyassaland and Uganda, tracing the wonderful developments of Christianity in these great districts of Africa. He pays eloquent tribute to David Livingstone as being "the man who opened up Africa." The book is impartially written, and we are glad to find a vivid account of the death of Mr. Arthur Douglas, of the Universities Mission, whose high ideals and integrity of character have left their mark upon the country in which he was foully murdered.

The book is beautifully produced, a tribute to Messrs. Nisbet & Co., and it cannot fail to interest and repay the purchaser.

JEWELS OF THE EAST. By MARY WARBURTON BOOTH. (London: Zenana Bible and Medical Mission. 1s. 6d. net.)

This fascinating little volume with its wealth of illustrations gives a vivid account of Zenana work in India, the authoress being stationed in the United Province. We do not remember having seen a volume so well produced for so small a sum, and while its contents, which we have read with deep interest and pleasure, are captivating, its style also is a credit to the Publication Department of the Zenana Bible and Medical Mission.

THE BIRETTA BLIGHT. By the Rev. J. WARREN, B.D. (Dublin: Mitchell, 28, South Ann Street. 1s. 6d. net.)

Mr. Warren is a well-known Irish scholar. Most publicists are indebted directly or indirectly to his thoughtful compilations, which are always trustworthy and give the maximum information in the fewest words. He never wastes a line, and at the same time he writes with such convincing lucidity that it is impossible to miss one of his many points. "The Biretta Blight" is a painful book. No one can read it without being saddened by the irrefutable facts associated with Roman Catholicism in Ireland. Irishmen especially feel ashamed as they see the picture of what their countrymen have been made by the priesthood and compare the truthful outline with what they know of their capabilities. Unfortunately, chapter and verse can be given for every fact recorded and every argument advanced, and no book recently published shows more clearly what Rome has done for the sister island. The illustrations are object lessons, and we confess that although we thought we knew Ireland well as we looked upon them, we felt we were face to face with photographs from Spain. The same marks of ecclesiastical wealth associated with poverty are to be seen in both lands, with one great difference. As a rule the magnificent ecclesiastical establishments of Spain come down from the past; in Ireland they are the creation of the last forty years. Mr. Warren shows that in spite of decreasing population there has been a tremendous increase in the number of ecclesiastical persons, and the incidents he narrates prove that they use their power for ends that are very different from the well-being of the people as a whole. No one who wishes to know what Ireland is can ignore this terrible indictment of Irish Romanism.

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